# Etiquettes for Students



By:


Hadhrat Moulana Qaari Siddeeq Ahmad Baandhwi Saheb ([illegible])



Zam Zam Publishers
Karachi-Pakistan

# آدابُ المتعلمین

# Etiquettes for students


جمعیۃ العلماء کوازولو ناتال

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**Title:** Etiquettes for students

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**Translation edited by:** Moulana Saabir Ebrahim

**Published by:**

Jamiatul Ulama (KZN)
Ta'limi Board
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South Africa

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**First edition:** Muharram 1428 / January 2007
**Second edition:** Rajab 1428 / August 2007

For the Esaale - Sawaab of the entire *Ummah* of Nabi ﷺ


2. A humble appeal is directed to readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah ﷻ reward you for this.
3. The author, sponsors and typesetter humbly request your duas for them, their parents, families, Mashaikh and Asaatidha

# CONTENTS

# Introduction
# by
# Hadhrat Moulana Abdul Qayyum Mazaahiri

Despite the noble efforts of many Madaaris, the desired results expected of such institutions have not fully materialised. Instead, we hear of incidents, such as strikes, that are far from the high standards set by our pious predecessors, occurring at the *Deen*i Madaaris.

The very fabric of Islam with every facet of its belief, practice, propagation and dissemination of its beautiful teachings, depends on the acquisition of *Ilm e Deen* (Knowledge of *Deen*). Fortunately, Allah ﷻ has allowed an exemplary pattern for us to adopt. We have a rich legacy left by our pious seniors, a legacy based on sincerity, self-sacrifice, dedication and remaining true to the ways of the *Ulama-e-salaf,* which can be traced to the glorious era of the first three generations after Rasulullah ﷺ.

Tragically, our students choose to mimic the ways of the universities and colleges. A special connection with Allah ﷻ that is a prerequisite is absent in the lives of the students and the *ustaadh*s. In the view of the students, the *ustaadh*s are ordinary employees and not worthy of the profound respect that is associated with the disseminators of the knowledge of the Qur'aan and *Hadith*. Noble Islamic character, willingness to work and the unwavering pursuance of true *ilm* is being ignored and the results are lamentable.

Accordingly, on completion of their studies, when students face the world-at-large, they find it difficult to serve the noble *Deen* and the Muslim community with the required degree of efficiency and dedication.

Those who regard the attainment of *Deeni ta'leem* as just another occupation do not take this loss with much concern. As for those who regard *Deeni ta'leem* as an inalienable duty to Allah ﷻ, this is an immense tragedy which heralds the final hour. When the knowledge of the Qur'aan is removed from the world, then this surely is a sign of *Qiyaamah*.

The life and soul of this important pursuit of *Deeni ilm* is not only the encyclopaedic knowledge that can be attained from volumes of kitaabs, but rather the *roohaani* or the spiritual aspects of this knowledge. This is the legacy that has been left for us by the *Ulama-e-salf*. Those that benefited the most from Rasulullah ﷺ were the *Sahaabah-e-kiraam* رضي الله عنهم whose knowledge was not attained from kitaabs. Yet the level of acceptance of the Sahaabah رضي الله عنهم by Allah ﷻ was

unparalleled by any *Ummah* in the history of mankind. This is the essence, the rooh of *ilm* – acceptance by Allah سبحانه وتعالى.

This is the legacy left to us by our Akaabir Ulama – by Hadhrat Moulana Qaasim Naanotwi, Hadhrat Moulana Rasheed Ahmad Gangohi and Hadhrat Moulana Ashraf Ali Thanwi *(rahi-ma-humullah)* and all their noble followers. The benefits of their glorious efforts can be seen scattered across the length and breadth of the entire world. May Allah سبحانه وتعالى elevate their status in accordance with His munificence. These luminaries have brought back the memories of Bukhaara, Samarqand and Baghdaad of bygone eras.

In this book 'Aadaabul Muta'allimeen' Hadhrat Moulana Qaari Siddeeq Ahmad Saahib Baandwi رحمة الله عليه, in an attempt to reform the situation at our madaaris, has discussed simple, easy etiquettes which, if followed, will certainly help attain a high degree of acceptance by Allah سبحانه وتعالى. Hadhrat Qaari Saahib had a close relationship with the *Ahlullah* and the Ulama of the immediate past. His *ilm, taqwa* and sincerity were well known and his life was made *waqf* to learning and teaching *Deen*.

After reading this book, I have seen that all the *aadaab* have been extracted from the Qur'aan and *Hadith* which the Sahaaba رضي الله عنهم, Taabi'een and the Ulama of the *Ummah* had practiced upon. I hope that all our *talabaa* (students of *Deen*) will obtain a copy of this book and benefit from it.

We make dua to Allah سبحانه وتعالى to shower His everlasting favours upon Hadhrat Moulana رحمة الله عليه and allow his *barakah* to continue till the day of *Qiyaamah*. *Aameen.*

**Abdul Qayyum Mazaahiri.**

# Introduction

Nowadays, the conduct of students from universities and colleges are rubbing off onto our students in the *Deen*i madaaris, resulting in immense problems. *Asaatidha* and those in charge of the administration are faced with difficulties everyday.

This necessitated the preparation of a booklet whereby students studying at the Madaaris could understand their responsibilities by emulating the way of life of our *Akaabireen*, hence facilitating student reformation. The Madaaris would then become an excellent avenue for people to spend their wealth on, and would also be a means of reviving the *sunnah* and rectifying the *Ummah*.

I had initially suggested to many authors to write on this subject but due to their busy schedules the task remained unfulfilled. After waiting for some time and having given up hope that this dream may materialise with someone else taking up the initiative, despite my inability, I placed my trust in Allah ﷻ and started the work. After completion, I used to read it out to the students at my Madrasah. *Al-hamdulillah*, it proved very effective. Some students from other madaaris made copies. Our *Akaabireen* also gave their approval.

Thereafter, some of my associates wished to have it printed but this was not possible. Thus, I spoke to a few people in charge of the different bookshops with regard to this. I also mentioned to them that the booklet was to be on a non-profit basis and that I only intended to propagate it. They could print and sell the book at their discretion.

Eventually, the owner of *Maktaba-e-Rahmaaniyyah*, Moulana Baabud Deen Saahib took up the courage. Allah ﷻ reward him for this and may Allah ﷻ accept this booklet and make it beneficial. *Aameen*.

***(Ahqar) Sideeq Ahmed ibn Sayed Ahmed.***

## First Etiquette

## Sincerity of Intention

A student (of *Deen*) should ensure that he has no corrupt intention or any worldly motive when acquiring knowledge. He should acquire knowledge with sincerity for the pleasure of Allah ﷻ and to secure his *Aakhirah*.

Rasulullah ﷺ has said: “Every action is based on its intention and every man will receive according to his intention.”

If a person performs an action with a good intention, solely for the pleasure of Allah ﷻ then only will he receive the reward for that action. If there is any worldly motive then for such a person there is no reward by Allah ﷻ.

In another narration it is mentioned that many actions, outwardly seem to be worldly actions but due to having a good intention they are regarded as actions of the *Aakhirah*. In the same way, many actions outwardly seem to resemble actions of the *Aakhirah* but due to a corrupt intention are regarded as worldly actions.

Allah ﷻ has mentioned in a *Hadith e Qudsi*: “That person who joins Me with someone else (in his intention) when doing any action, then I separate myself from that person as well as the work he is doing. I accept only those actions which are done solely for Me.”

In one *Hadith* it is mentioned that in *Jahannum* there is a valley which *Jahannum* itself seeks protection from four hundred times daily. This valley is especially for the *Qurra* who read to show off.

In another *Hadith* Rasulullah ﷺ has said: “The thing I fear most is minor shirk. The Sahaabah ؓ asked, ‘What is minor *shirk*?’ Rasulullah ﷺ replied, ‘*Riyaa*’ (showing off).”

In another *Hadith* it is mentioned that on that day when Allah ﷻ will reward people for their actions, it will be said to those who used to show 50

off, "Search for your reward from those for whom you did the actions. See whether there is any reward for you or not." [1]

In a narration of Abu Dawood Shareef it is mentioned that Rasulullah ﷺ said: "Don't search for knowledge so that you may boast with the Ulama, argue with the ignorant and sit on high places in gatherings. Those who seek knowledge for this reason, for them is *Jahannum*, *Jahannum*."

It is narrated from Ibn Umar رضي الله عنه that he who acquires *Ilm* (knowledge) for any reason other than the pleasure of Allah سبحانه وتعالى, should prepare his abode in *Jahannum*. [2]

Hadhrat Abu Darda رضي الله عنه narrates that Rasulullah ﷺ said: "Allah سبحانه وتعالى had once sent *wahi* to one of His prophets to inform those people who learn *Deen* for reasons other than practising upon it and who display the actions of the *Aakhirah* to earn the *dunya,* that, they are like those, who in the presence of others, dress themselves in sheep skin, yet they have the hearts of wolves concealed in their bosoms. Their tongues are sweeter than honey but their hearts are more bitter than poison. They wish to deceive me and make fun of me. Very well, I will put them into such a trial that will leave even great intelligent people in a state of shock."

Hadhrat Abdullah bin Masood رضي الله تعالى عنه says: "If only the people of knowledge respected their knowledge and preserved its correct position, they would have become the leaders of their time, but they did not value their knowledge. They placed it at the feet of worldly people so that they may gain some worldly benefit from them. The result is that they have become disgraced and despised." He further states, that I have heard from Rasulullah ﷺ that whoever makes all his concerns into one concern, the concern of the *Aakhirah*, Allah سبحانه وتعالى will take care of all his worldly needs. On the contrary, that person who amasses the concerns of this world upon his head, Allah سبحانه وتعالى disassociates Himself from such a person. Whichever valley he wishes to destroy himself in, he may do so.

[1] Mishkaat
[2] Jamul Fawaaid

He had mentioned on one occasion that, “What will be your condition in that *fitnah,* the horror and terror of which will transform children into old people and old people will lose their senses? New ways and methods will be innovated and people will follow these blindly thinking them to be the path of *Deen*. If any of these innovations are discontinued, there will be a great uproar. It will be claimed that a *sunnah* of *Deen* is being changed whereas it is not part of *Deen*.”

Those who were present asked: “Hadhrat, when will this happen?” He replied: “When there will be many among you who will be well read but few who will possess understanding. There will be many leaders among you, but very few trustworthy people. When the actions of the *Aakhirah* will be used to earn the world and when knowledge will be sought for the world instead of the hereafter.”

Hadhrat Ibn Abbaas رضي الله عنهما said: “If only the people of knowledge honoured their knowledge and their actions conformed to their knowledge, then Allah سبحانه وتعالى, His angels and the pious would have loved them. Their awe will dominate over the entire creation. Unfortunately, they have reduced their knowledge into a means of earning the world, therefore Allah سبحانه وتعالى is angry with them and they are also despised in the sight of the creation.

Abu Abdullah Sanjari رحمة الله عليه used to say that one whose knowledge is not free from pride, his actions cannot be free from pride and that person whose actions are impure, will have a body that is impure and the heart of such a person can never be pure.

Yazid ibn Abi Habeeb رحمة الله عليه mentions that Rasulullah ﷺ was asked: “What is a hidden desire?” He replied: “It is when a person seeks knowledge with this desire lurking in his heart that people must praise him."

Hadhrat Hasan Basri رحمة الله عليه once mentioned that the punishment for an evil Aalim is the death of his heart. “How will his heart die?” the people asked. “They will seek this world with the actions of the *Aakhirah*.” he replied.

On another occasion he mentioned that at times Allah سبحانه وتعالى appoints such men to preserve the knowledge of *Deen* who will learn *Deen* for reasons other

then Allah ﷻ. Then on the day of *Qiyaamah* that knowledge becomes a calamity for them. Ponder deeply over the reasons for studying *Deen*. It must not be that this knowledge becomes a means for your destruction.

Abdullah bin Mubaarak رحمة الله عليه said that to attain knowledge, the first step is to have a good intention, thereafter, to have good understanding, then to practice on what you learnt, then to memorise it and thereafter to propagate it.

Sufyaan bin Uyaynaah رحمة الله عليه used to advise his students that when you learn *Deen*, keep your *niyyah* (intention) pure and decrease the passions of your *nafs*. By Allah! If I wished to fulfil every desire of mine then I fear that I would have left out the service of *Deen* and taken up some employment with the government, because in the service of *Deen*, one does not attain much of this *dunya*. If a person does not decrease his desires, he will unnecessarily crave abundant wealth. Then, there is a fear that he will omit serving *Deen* and become involved in worldly pursuits.

Presently, it is evident from the thousands of people who study *Ilm*-e-*Deen*, that only a handful of them engage themselves in the service of *Deen* and are content with a few worldly possessions. Most of them become involved in other occupations and destroy their knowledge. The reason being that the salary received from the Madaaris is insufficient for food, clothing and other worldly needs. Hence, they become involved in other activities in the hope of earning more wealth.

Some venture into medicine, some pursue courses at the university, some sit for board exams whilst others become involved in some faculty at the university. They become so involved in worldly pursuits that, as a result, there is no sign of *Ilm* remaining in them thereafter.

If only the students who qualify in their thousands every year understood their responsibility and contemplated over the fact that they are answerable to Allah ﷻ, they would not involve themselves in any worldly pursuit, nor would they even think of it. If only this was the reality, the *Ummah* would not be misguided today. We would not see Muslims reaching the ages of sixty or seventy years who are still ignorant of the *kalimah*. Nor would we

hear youngsters with B.A and M.A. degrees uttering statements like "Our Prophet Muhammad ﷺ was born in *Kaashi*.[1]"

Today, with great pride, we say that the universities have equally rated the graduation of pupils of a certain Madrasah to that of an intermediate high school or as an equivalent to certain degrees. Hence, if these students study for two or three years more, they can obtain a B.A. degree. These things are publicised by means of pamphlets and distributed all over.

It is even worse when the responsible people of the Madrasah mention this with pride on the front page headlines of their Annual Report. This is mentioned as one of the great achievements of the Madrasah and receives the praise of the people.

Have the administrators of these Madaaris not realised how detrimental this liberal thinking and inclination towards the universities and colleges is to the objectives of *Deen*?

There are also a number of students, who, after studying the noble *Hadith* and after adorning their *sanads* (certificates) with the signatures of the seniors of the *Ummah,* enroll themselves in the universities and become involved in other occupations that please them. When one looks at them, it is difficult to even make out whether they are Muslims. At times you will even hear them saying: **"We wasted our time in the Deeni Madaaris."**

At this juncture I wish to include an article of Hadhrat Moulana Mohammad Manzoor Ahmad Nu'maani Saahib رحمة الله عليه, wherein he draws the attention of the Muslims towards the fact that there is no better occupation for their children than the learning of *Deen*i education.

Hadhrat Moulana رحمة الله عليه says:

"If the people, with *Deen*i enthusiasm and noble intentions, giving due consideration to their needs in the *Aakhirah,* dedicate their children to become the servants of *Deen*, *Insha Allah* every person will experience some part of the grace and bounty which was granted to Hadhrat Maryam (A.S.), as mentioned in the aayah.

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[1] *Kaashi* is the name of a place that is revered by the Hindus.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَ اَنْبَتَهَا نَبَاتًا حَسَنًا

*Her Rabb accepted her (Maryam (A.S.) with special acceptance, and granted her an exceptional upbringing.*[1]

Whoever gives his child as waqf for the service of *Deen* with a true heart, entrusting his worldly needs to Allah ﷿ and with much care arranges for his proper *ta'leem*, then I am convinced there can be no better occupation which can earn the pleasure of Allah ﷿."

Furthermore, I bequest all those who will listen to me, that dedicate your child to the *Deen* of Allah ﷿ having trust in the grace and kindness of Allah ﷿ that there is no better occupation for your child.

My purpose for saying this is not that you should make your children useless or without any means of income. To the contrary, my purpose is only that you patronise them, teach them and rear them in such a way until they incline and dedicate themselves to the service of *Deen*. Their one and only motive ought to be to exist for the *Deen*, live for the *Aakhirah* and become a flag-bearer of *Deen*.

[1] NOTE: When the respected mother of Hadhrat Maryam عليها السلام offered her child for the service of Deen, Allah ﷿ accepted her (Hz. Maryam عليها السلام) and looked after her. The same is hoped for those fortunate children who's parents free them for the service of Deen. (Translators).

## Second etiquette

## Refraining from Evil

Every student should purify his *nafs* of bad habits and evil qualities. He should always protect himself from speaking lies, backbiting, slander, stealing, unnecessary speech etc. The reason being, that *Ilm*, is an intrinsic *ibaadah* related to the heart.

Just as salaah is an external *Ibaadah* and cannot be correct without external purity, in the same way *Ilm* (knowledge) which is an internal *Ibaadah* cannot be attained without internal purity. [1]

A *Hadith* narrated in Ta'leemul Muta'allim states that Rasulullah ﷺ said, "A person who does not refrain from sins during his student days, Allah ﷾ will involve him in one of three things. Either he will die in his youth; or despite his capability and academic achievements he will go to such places where his knowledge will be destroyed and he will not be able to spread his knowledge; or he will suffer disgrace in the service of a king or some wealthy person."

If a student of *Deen* keeps away from sins, people will benefit from his knowledge and the sources of *Ilm* (knowledge) will open up for him.

Once a pious person advised a student saying, "Stay away from backbiting and don't ever mix with students who engage in indecent and vile talk." That person who engages in useless talk wastes away his time as well as yours. To stay away from sinful people and to sit in the company of the pious is also a type of *Taqwa*."

Hadhrat Shaqeeq Balkhi رحمة الله عليه said: "There are three things upon which if you do not practice, you will never gain any benefit even though you may read eighty trunks of books."

- Do not have love for this world because it is not the abode of a Muslim.
- Do not befriend shaytaan because he is not the friend of a Muslim.

[1] Ihyaaul Uloom

- Do not cause *takleef* (harm) to anyone because this is not the occupation of a Muslim.

Maimoon bin Mehraan رحمۃ اللہ علیہ used to say that there is no benefit in obtaining *Ilm* or increasing it if it is not coupled with fear (for Allah سبحانہ وتعالیٰ) and obedience (to Allah سبحانہ وتعالیٰ).

Sheikh Saadi رحمۃ اللہ علیہ has stated:

علم چنداں کہ بیشتر خوانی — چوں عمل در تو نیست نادانی

نہ محقق بود نہ دانش مند — حارپائے برو کتابے چند

*No matter how much of knowledge you attain,*
*if there is no amal then this is ignorance.*
*One cannot be a muhaqqiq (researcher) nor an intelligent person*
*Rather he is like an animal with books loaded on him.*

Abdur Rahmaan bin Qaasim رحمۃ اللہ علیہ said, “I stayed for twenty years in the service of Imaam Maalik رحمۃ اللہ علیہ. I spent eighteen years learning *adab* (etiquette, respect) and *akhlaaq* (good character) and two years acquiring knowledge."

A pious person said, “Just as a lamp does not give light without being lit, in the same way *Ilm* (knowledge) without *amal* (practice) has no benefit.”

Hadhrat Ma’roof Karkhi رحمۃ اللہ علیہ used to say that do not acquire knowledge for the sake of explaining exciting things to people that whatever you heard without you practising on it, you mention it to others. *Ilm* (knowledge) should be sought only for *amal* (practising upon it). By the *qasam* of Allah سبحانہ وتعالیٰ, if only people seek knowledge for the sake of practise then they would gulp it down like bitter medicine and forget about excitement and pleasure.

Hadhrat Junaid رحمۃ اللہ علیہ used to say that *Ilm* has a price. Without first obtaining that value don’t give knowledge to anyone.

The people asked: "What is that value?" He replied, "Regard *Ilm* with respect and esteem and don't destroy it. Teach it only to that person who first acquires these values."

Hadhrat Abu Muhammad Abdullah Raazi رحمة الله عليه mentioned that nowadays the conditions of people are such that they have recognised their own faults and they still remain steadfast on their wrongs. They do not wish to return to the straight path. The reason for this is that after acquiring knowledge, they have assumed a proud and boastful attitude. They do not take benefit from their *Ilm* nor do they practice it. They continue to engage in useless and unnecessary pursuits and are not inclined towards the practice of the noble teachings of *Deen*. They have become involved in mundane pursuits and neglected the spiritual aspects of *Ilm*. Hence, Allah سبحانه وتعالى has also made them blind from seeing the straight path and has prevented them from practicing on the physical acts of obedience.

Hadhrat Sha'bi رحمة الله عليه used to say that whilst you are obtaining *Ilm*, engage in much crying. This is because you are not only attaining knowledge but rather you are establishing a proof of Allah سبحانه وتعالى upon yourself.

It has been recorded regarding the abstinent conditions of Hadhrat Moulana Muzaffar Husain Saahib Khandelwi رحمة الله عليه, that in his student days, he would buy only roti (bread) from the bazaar. He never bought any curry to eat with it. The reason was that mango extract was added to the curry. At that time the way in which these mangoes were sold was not in accordance with Shariah. For this reason he would eat the bread without the curry. The effect of such precaution during his student days was such, that thereafter Hadhrat's stomach never accepted any doubtful foods. If by chance he ate any doubtful food, he vomited it out immediately.

During his student days, Hadhrat Shah Waseeullah Saahib رحمة الله عليه was once sent to Hadhrat Hakeemul *Ummah* رحمة الله عليه in Thaanabawan for some work. He was given some money to cover the expenses of his journey. When he returned, there were still some monies left which he returned to the principal.

En-route he stopped in front of a *"neem"* tree which was owned by a few partners. It so happened that he was in need of a miswaak. Before taking it, he first sought the permission of all the partners and then took it.

Hadhrat Moulana Ahmad Ali Muhaddith Sahaaranpuri رحمة الله عليه once went to Calcutta for some Madrasah work. His level of *taqwa* was such that when he went to meet one of his friends he paid the taxi fees with his own money even though the Madrasah also benefited from their meeting.

Moulana Inaayat Ahmad Saahib رحمة الله عليه, the principal of Sahaaranpur, as well as Hadhrat Moulana Khalil Ahmad Sahaaranpuri رحمة الله عليه never used any item from the Madrasah for their personal use. They never even sat on the Madrasah cushions for work other than that of the Madrasah. The effect of these great Ulama was such that I had seen my *ustaadh* Moulana Sayed Zuhoorul Haq Saahib رحمة الله عليه on the occasion of a Jalsah, getting food from his own home to eat despite him being in charge of the Madrasah kitchen.

There are hundreds of stories of our *Akaabireen* who strived and worked with *taqwa*, trustworthiness and piety and left behind an excellent example for the *Ummah*. Nowadays, the property of the Madrasah is regarded as loot for all and sundry. Whatever comes into anyone's hands is regarded as their inheritance. In-fact, many people are now establishing *madaaris* for the reason that it is an easy way to earn a living.

A pious person once narrated an incident of a student who was studying in Dehli and was staying in a Musjid. One night, a young lady living in the area went to visit some of her relatives when riots broke out in that part of the city. She ran into the Musjid for protection. The student saw her and panicked. He excused himself and explained to her that it was inappropriate for her to stay there. "People may see us and I will be disgraced" he said. "They will remove me from the Musjid and my studies will be affected." "But, if I leave this Musjid, it is possible that my honour will be destroyed" said the girl. The student was silenced with her reply. He indicated to her to sit in a corner and occupied himself with his studies.

Whilst studying, throughout the night, he continuously placed his finger in the flame of the lamp. The girl sat watching the entire scene.

It was approaching morning when he told her: “The rioters have all gone home. The path is now clear. You may leave now.” She replied: “I will not go home until you explain to me your actions. Why were you placing your finger in the fire?” “What’s that got to do with you?” said the student, “You don’t worry about that, go off now.” However, after much insistence, he answered: “Shaytaan was inciting me to commit sin with you. Hence I kept on placing my finger in the fire and addressed myself saying, 'You cannot tolerate the fire of this world, how then will you be able to tolerate the fire of *Jahannum?'* All thanks are due to Allah ﷾ that He protected me.” Hearing this she left for home. It so happened that she was the daughter of a wealthy man and was about to be engaged to a rich relative of hers. She immediately refused the proposal and informed her parents: “I want to marry that certain student.”

The entire family tried to reason with her. Many people became suspicious of her. When she realised this, she explained the entire incident to them and said: “I will marry only him. He has the fear of Allah ﷾ in his heart. He will never cause harm to anyone.” She married that student and eventually he became the owner of that home.

How true it is that the one who saves himself from *haraam*, Allah ﷾ will grant it to him in a *halaal* manner.

Nowadays, evil habits are on the increase among students. There is no sign of *taqwa*, trustworthiness, humility or piety left in them. Infact, even the outward actions are lacking in them. They are not punctual with their salaah with jamaat. Their minds are only inclined towards corruption. If they cannot correct themselves whilst they are students living in an environment of *Deen*, how will they ever be able to correct others?

اَللّٰهُمَّ احْفَظْنَا وَ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضٰى

Once, a student was sitting in a Musjid after Esha. After some time, he extinguished one lamp, lit another lamp and resumed his studies. A pious person sitting there asked him the reason for this action. The student replied: “This is the lamp of the Musjid. It burns for the duration it is allowed. Thereafter, I burn my own lamp and continue my studies.” The buzurg asked: “With whom have you established your *Islaahi ta'alluq*

(contact for self reformation)?" The student replied: "Hakeemul Ummah رحمة الله عليه."[1] The buzurg remarked: "Then this ought to be the effect."

If a student really wishes to benefit from his knowledge and he wishes to benefit others, then he must not be unmindful of his own reformation. An easy method to attain this is to establish some contact with a *Sheikh-e-Kaamil*. Thereafter, in everything that he does he should consult him and follow his advice.

My *ustaadh*, Hadhrat Shaikhul *Hadith*, Moulana Muhammad Zakariyya Saahib رحمة الله عليه in the Abu Dawood Shareef lesson said that if a person has not become a *Saahib-e-Nisbat* in his student days, then he has not achieved anything. Thereafter, he mentioned that Allah تعالى had blessed Hadhrat Moulana Abraarul Haq Saahib رحمة الله عليه with this wealth in his student days.

Because of this relationship with Allah تعالى, Allah تعالى is taking great work from Hadhrat regarding the reformation of the *Ummah*. Whoever wishes may go to Hardoi and see for themselves.[2]

It is written in Ta'leemul Muta'allim that Rasulullah ﷺ said: "The angels do not enter a home wherein there is a picture of an animate object or the presence of a dog." Thus a person who acquires knowledge via the assistance of the angels should refrain from committing sins, so that his evil habits do not become an impediment in his acquisition of knowledge.

Elsewhere, it is written that students of *Deen* should not adopt a lax attitude with regard to the *sunnah* and *mustahab* actions. It is an accepted fact that the person who is lax in his *aadaab* (actions pertaining to etiquette) will be lax with regard to practising the *sunnah* actions and he who omits the *sunnah* actions will ommit the *fardh* actions. One who is unmindful of his *fardh* actions will be deprived of the *ni'amats* (bounties) of the *Aakhirah*. Students should perform abundant salaah and should be particular about their devotion and concentration (*khushoo* and *khuzoo*) in salaah. This will assist them in the acquisition of *Ilm* and will also be a means of attaining *barakah* (blessings).

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[1] Hadhrat Moulana Ashraf Ali Thaanwi (R.A.)

An incident regarding the importance of practicing the *sunnah* has been recorded about two students who embarked on a journey to attain *Ilm*. After two years, upon returning, one student had qualified as a *faqih-e-kaamil* (Jurist par excellence) whilst the other student returned totally bereft of knowledge. The Ulama of the town pondered over this for some time and asked about their conditions. Eventually it came to the fore, that the student who had qualified as a *faqih-e-kaamil* (Jurist) was regular on practising the *sunnah* actions whilst the other was not.

Hadhrat Khaajah Nizaamud *Deen* Auliya رحمة الله عليه used to say that one should be firm on the *sunnah* of Rasulullah ﷺ. Furthermore he should not omit any *mustahab* act or even an act of *adab* (etiquette). [1]

In Bustaanul Muhadditheen there is an incident about Abdullah bin Mubaarak رحمة الله عليه. Once, whilst in Syria, he borrowed a pen from someone. He forgot to return it to the owner and returned to his home town, Muru. Only then did he realise his mistake. He travelled all the way back to Syria just to return the pen.

He used to say that in his opinion, to return one dirham of doubtful wealth is better than spending thousands of dirhams in the path of Allah سبحانه وتعالى.

After his demise, some pious person had seen in a dream that someone was announcing: “Ibn-ul Mubaarak has reached the highest levels of (Jannatul) Firdous.”

The author of Rahmatul lil Muta’allimeen writes that students must exercise caution regarding their food. They should only eat *halaal* and refrain from *haraam*.

Allah سبحانه وتعالى says:

يَا اَيَّهَا الرُّسُلُ كُلُوْ مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا

*“O messengers eat from the pure food and do good actions.”*

*Mufassireen*[1] comment on this *aayah*, ‘eating pure food’ has been mentioned before ‘doing good actions’. This is because ‘pure food’ has a

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[1] Tareekh-e-Dawat wa Azeemath

positive effect on a person's actions. Without *halaal* food, good actions cannot materialise.

Rasulullah ﷺ used to make the following dua

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ رِزْقًا طَيِّبًا وَعِلْمًا نَافِعًا وَعَمَلاً مُتَقَبَّلاً

*O Allah I ask you for pure sustenance, beneficial knowledge and actions that will be accepted by you.*

From this dua we understand that without *halaal* sustenance, one cannot obtain beneficial knowledge and without this, one's actions will not be accepted.

[1] Commentators of the Qur'aan

## Third etiquette

## Respect for *ustaadh*s (Teachers)

Students should regard the respect of their teachers as incumbent upon them. Hadhrat Abu Saeed Khudhri رضي الله عنه narrates that Rasulullah ﷺ said: “Seek knowledge with determination and dignity. Be humble and submissive to those from whom you acquire knowledge.”

In another place it is mentioned that to honour and respect an old person, an Aalim, a Haafiz-e-Qur’aan, a just ruler and one’s *asaatidha* (teachers) is part of the respect shown to Allah سبحانه وتعالى.

Ibn Wahb رحمة الله عليه used to say that what I attained through respecting Imaam Maalik رحمة الله عليه, I did not attain that much from *Ilm* (Knowledge).

Shu’ba رحمة الله عليه used to say that I am a slave to that person who has taught me even one *Hadith*.

One should not speak unnecessarily in the presence of one's *ustaadh*. Rather attention should be paid to what the *ustaadh* has to say. To speak excessively in their presence, amounts to disrespect. If one does not understand something, one should ask one's *ustaadh* respectfully.

Hadhrat Husain رضي الله عنه advised his son that in the company of the *ustaadh*, he should make an effort to learn, instead of speaking.

Hadhrat Abdullah bin Abbaas رضي الله عنهما explains, that for two years continuously I intended to ask Hadhrat Umar رضي الله عنه about a certain *Hadith*, but due to the respect and awe that I had for him, I did not build up the courage to do so. Once, on the occasion of Haj at a place called Mar-ruz Zahraan, he went to relieve himself. As he was returning, I mustered up the courage and asked him, “O Ameerul Mu’mineen, for two years I wanted to ask you regarding a certain *Hadith* but due to being overawed, I was unable to speak.” He replied: “You should not do so. Whenever you wish to ask something, then do so. If I have the knowledge I will inform you, otherwise I will tell you that I do not know, go and enquire from someone else.”

In the same way Saeed ibn Musayyib رَحْمَةُ اللهِ عَلَيْهِ used to say that once I told Saeed bin Maalik رَحْمَةُ اللهِ عَلَيْهِ, “I wanted to ask you something but due to being over awed, my mouth would just not open.” He replied: “Brother, you must not be overawed. Whatever you want to ask, ask without hesitation.” Thereafter, he asked, “What was it that Rasulullah ﷺ said to Hadhrat Ally رَضِيَ اللهُ عَنْهُ on the occasion of Tabuk?”

He replied: Rasulullah ﷺ said, “O Ally do you not desire that I have the same relationship with you, as Moosa عَلَيْهِ السَّلَام had with Haroon عَلَيْهِ السَّلَام.”

Imaam Ahmad bin Hambal رَحْمَةُ اللهِ عَلَيْهِ never called any of his *asaatidha* by their names out of respect for them. Rather, he would refer to them by their titles.

Once, someone asked Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ, “What is your heart's desire?” He replied: “I wish that my *ustaadh*, Ali bin Ma*Deen*i رَحْمَةُ اللهِ عَلَيْهِ was alive so that I could go and sit in his company.”

Imaam Rabee رَحْمَةُ اللهِ عَلَيْهِ mentioned, “I did not have the courage to even drink a sip of water in the presence of my *ustaadh*, Imaam Shaafi’ee رَحْمَةُ اللهِ عَلَيْهِ”

Imaam Shaafi’ee رَحْمَةُ اللهِ عَلَيْهِ used to say, “In the presence of Imaam Maalik رَحْمَةُ اللهِ عَلَيْهِ, I would turn the pages of the kitaabs silently, so that the sound of the pages turning, would not disturb him.”

Imaam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ had said: “It is *waajib* for a person to be courteous and polite to his *ustaadh*. He should tolerate his harshness and severity. If one’s *ustaadh* has to correct him or admonish him for doing something wrong, then it is necessary to thank him for it. If he explains some subtle point to you which you already have the knowledge of, do not make it obvious that you are aware of it.”

Hadhrat Moulana Sayed Abul Hasan Ali Nadwi رَحْمَةُ اللهِ عَلَيْهِ was once beaten up severely by one of his Syrian *asaatidha* over something trivial for which he was not even responsible. Hadhrat Moulana harboured no ill feeling in his heart for that *ustaadh*. Today the position that Hadhrat Moulana occupies and the work that Allah تَعَالَى is taking from him can be witnessed throughout

the globe. May Allah تعالى keep his shadow over the *Ummah* for a long time and may he satiate the world with Hadhrat's blessings. [1]

The pious people have advised, "Sit with respect infront of your *ustaadh*. Don't sit in line with him even though he requests you to sit, then too refrain. However, if you are going to cause him grief by not sitting, then there will be no harm in doing so. Speak to him with a great amount of respect. Don't use words like <u>why</u> and <u>we don't accept</u> what you are saying."

One buzurg said, "Don't address your *ustaadh*s with disrespect otherwise your students will speak disrespectfully to you. It is the right of the *ustaadh* that after you complete your studies, you should continue to meet him in gratitude."

There is an incident recorded in Sharhu Tareeqatil Muhammadiya ﷺ of Imaam Halwaani رحمة الله عليه that when he left Bukhaara to go and live elsewhere, all his students (from Bukhaara) came to visit him except Imaam Zarnooji رحمة الله عليه. After some time, he met Imaam Zarnooji رحمة الله عليه and expressed his displeasure over him not coming to visit. Imaam Zarnooji رحمة الله عليه excused himself saying that he was unable to come because he was serving his mother. Upon this Imaam Halwaani رحمة الله عليه commented that he will be blessed with a long life but he will not be blessed with the opportunity of teaching, and so it happened.

My *ustaadh*, Moulana Shah Abdur Rahmaan Saahib رحمة الله عليه who was the most senior *ustaadh* in Sahaaranpur, mentioned an incident to us. He said, "When I left home to study in Sahaarunpur, I met all my *ustaadh*s in my hometown before leaving. However I was unable to meet one *ustaadh* from whom I had studied my elementary kitaabs. When I came to Sahaaranpur, surprisingly I could not understand my lessons whereas I was regarded to be amongst the intelligent students in the class. I pondered over the reason, eventually Allah تعالى guided me. Immediately, I wrote a letter to my *ustaadh* and asked his forgiveness for not having met him before leaving."

My *ustaadh* replied, "I felt that you did not come to meet me because you regarded me as insignificant. However, I see from your letter that this is not

[1] Hadhrat has since passed on.

so." Thereafter, he made lots of dua for me. Moulana used to say, "It is only the result of showing respect to my *asaatidha* that today I am sitting here teaching Tirmidhi Shareef to you."

His lessons were such that all were unanimous that there was no person in the whole country who was able to teach Tirmidhi Shareef like him.

## Do not offend your *asaatidha*.

If, Allah forbid, you showed disrespect to your *asaatidha* or were rude to them, then immediately, with total humility, ask their forgiveness. One can never obtain any benefit from one's *ustaadh*, if he harbours any ill feelings for him.

Once, Imaam Ahmad رحمة الله عليه was lying down due to some illness. In the middle of the discussion someone made mention of Ibraheem bin Tahmaan رحمة الله عليه. On listening to this name, Imaam Ahmad رحمة الله عليه immediately sat up. Thereafter he remarked, "It is inappropriate that the names of the elders are mentioned, whilst we are sitting and relaxing."

It is also necessary for students to respect the children and associates of your *asaatidha*.

In Ta'leemul Muta'allim there is an incident narrated by the author of *Hidaayah* about a great *Aalim* who was among the Imaams of Bukhaara. He says that once whilst delivering a lesson, he suddenly stood up. When asked the reason for doing so, he replied: "My *ustaadh*'s son was playing outside with the other children. Whilst playing he came towards the Musjid. I stood up out of respect for him."

My *ustaadh*, Hadhrat Mufti Mahmood Hasan Saahib رحمة الله عليه, once mentioned in a majlis that Shaikhul Hind Moulana Mahmoodul Hasan Saahib رحمة الله عليه intended to go for haj. Before leaving, he went to the house of the late Hadhrat Moulana Qaasim Naanotwi رحمة الله عليه. Whilst standing at the doorstep, he requested for the shoes of his *ustaadh*'s wife. He placed the shoes on his head and cried for a long time. Thereafter he said, "I could not fulfil the rights of my *ustaadh* as I ought to have. Perhaps this action may compensate for my weakness."

Allamah Sha’rani رحمة الله عليه writes that a significant sign which reveals the weakness of a student is that he is found to be disrespectful to his *ustaadh*. He looks away from his *ustaadh* when the *ustaadh* is talking to him. He does not show respect to his *ustaadh* in his presence, nor in his absence and he is unmindful of his position and status. If his *ustaadh* passes away, then he desires the position, rank and even the possessions of his *ustaadh*. He quarrels and engages in discussions with his *ustaadh*’s children concerning these matters and regards himself to be more worthy of these things than them. He questions and rejects the sayings of his *ustaadh* as a result of his weak understanding or due to outside influence. After acquiring the necessary knowledge from his *ustaadh*, he debates with him in a negative manner.

Hadhrat Ali رضي الله عنه used to say, “I am a slave to that person who has taught me even one letter. If he wishes, he may sell me and if he wishes he may set me free. Alternatively he may enslave me.”

رايتُ اَحَقَّ الْحَقِّ حَقَّ الْمُعَلِّمِ     وَاَوْجَبُهُ حِفْظًا عَلى كُلِّ مُسْلِمٍ

لَقَدْ حَقَّ اَنْ يُّهْدىٰ اِلَيْهِ كَرَامَةً     لتعليم حَرفٍ وَاحدٍ اَلفُ درهمٍ

*The greatest right is that of the ustaadh. It is obligatory upon all Muslims to uphold this right.*

*How true it is that the person who has taught you one letter deserves that you gift him a thousand dirhams.*

As a matter of fact, the favour that he has bestowed you with cannot ever compare with the thousand dirhams.

That person who has hurt his *ustaadh* in anyway will be deprived of the blessings of *Ilm*. Despite all his efforts, he will not be able to take benefit from his knowledge.

اِنَّ الْمُعَلِّمَ والطَّبِيْبَ كِلاَهُمَا     لاَيَنْصَحَانِ اذا هُمَا لَمْ يُكرمَا

فَاصْبِرْ لِذَائِكَ اِنْ جَفَوتَ طَبِيْبَه     وَاقْنَعْ بِجهْلِكَ اِنْ جَفَوت مُعلّمًا

*A teacher and a doctor cannot advise you correctly when they are not respected.*

*That person who is disrespectful to his doctor will remain sick forever and a student who is disrespectful to his ustaadh will remain ignorant forever (Ta'leemul Muta'allim)*

Pay attention to what your *ustaadh* is saying, even if he repeats it many times. Don't become bored. It is recorded in Ta'leemul Muta'allim that if a person hears something for the thousandth time and he does not show the same amount of respect as he showed when he heard it for the first time, then that person is not from among the people of knowledge.

The student should not decide for himself which kitaabs should be studied. In former times, the students would leave all matters pertaining to their studies for their *ustaadh*s to decide, resulting in them being successful in their endeavours. But, when students started deciding for themselves which courses and kitaabs to study, they were deprived of knowledge.

Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ had started learning Kitaabus Salaah under Muhammad bin Hasan رَحْمَةُ اللهِ عَلَيْهِ. Muhammad bin Hassan رَحْمَةُ اللهِ عَلَيْهِ suggested to him, "It is more appropriate for you to study *Hadith* because I find that you have an affinity for *Hadith*." Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ accepted the advice of his *ustaadh*. The world then witnessed that he became the leader of the Muslims in the field of *Hadith*. From this incident, we also understand that if a student has proficiency in a certain field, he should make an effort to attain expertise in that field. Thereafter, he should disseminate it. He should not make decisions on his own, rather he should consult with his *ustaadh*.

Rasulullah ﷺ was commanded in the Qur'aan to make *mashwarah* (consult), whereas there was no person more intelligent than him. Thus,

Rasulullah ﷺ would consult the Sahaabah رضي الله عنهم to such an extent that matters pertaining to his personal life, would also be discussed through *mashwarah*.

Hadhrat Ali رضي الله عنه said, "There is no person who was destroyed after making *mashwarah*."

There is a famous saying that men are of three types:

- One is a perfect person.
- The second is half a person.
- The third can be categorised as a person who is non-existent.

The perfect person is he, who despite being capable himself, still consults with others. The half person is he, whose opinions are correct but doesn't consult others and the third person is he, whose opinions are incorrect and yet he doesn't feel the need to consult others.

Hadhrat Ja'far Saadiq رحمة الله عليه had advised Sufyaan Thauri رحمة الله عليه to take *mashwarah* from those people whose hearts are filled with the fear of Allah سبحانه وتعالى. When it is necessary to make *mashwarah* concerning mundane matters, then why not for those aspects pertaining to *Ilm* which is a far superior objective? To make *mashwarah* concerning these aspects is even more necessary. No person can advise you better than your *ustaadh*.

If after some time a Madrasah or an *ustaadh* is chosen, do not leave there without the consent of your *ustaadh*.

However, if there is benefit in the student leaving and going elsewhere, then it is the duty of the *ustaadh* to allow him to leave willingly.

In Ta'leemul Muta'allim it is recorded that those students who continue changing their *ustaadh*s, lose the blessings of their knowledge.

Hadhrat Hakeemul *Ummah* رحمة الله عليه writes that once his father decided to send him to learn under another *ustaadh*. When he came to know of this, he could neither sleep nor eat. The ladies of the house went and informed his father of his condition. His father then changed his decision and Hadhrat Hakeemul *Ummah* رحمة الله عليه continued his studies with his original *ustaadh*.

Consequently, the world has witnessed the results of this love and respect for his *ustaadh*. What great work Allah ﷻ has taken from him in the field of self-reformation. Nowadays, students find it difficult to remain in one institution. By the time they reach *Dowrah-e-Hadith* (Final year of the Aalim course) they have already attended numerous madaaris. This is because their intention is not the acquisition of knowledge. Instead, their amenities and comforts are considered first. Once the students come to know that there is greater comfort in another Madrasah, they pack their bags and leave immediately.

The pleasure of one's *ustaadh* is the stepping stone to success. One glance of pleasure from one's *ustaadh* is sufficient to take the student to the highest pinnacle of achievements.

Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه obtained his sanad of *Hadith* from Haji Muhammad Afzal Saahib رحمة الله عليه. Hadhrat Mirza Saahib رحمة الله عليه says: "After I completed my studies, Hadhrat Hajee Saahib رحمة الله عليه gave me his topee, which he had worn under his turban for fifteen years. At night, I soaked the topee in warm water. By the morning the water was blacker than *imil taash* syrup (a kind of syrup used in India). I drank this water. Through the *barakah* of this water, my heart and mind opened up to such an extent that thereafter no kitaab remained difficult for me."

Those students who disrespect their *asaatidha* and plan to destroy the Madrasah from its foundation should ponder over those students who've shown respect to their *asaatidha*, and see how they are benefiting the entire *Ummah*.

## Further etiquettes regarding respect for an *ustaadh*, include:

- Do not speak to your *ustaadh* without his permission.
- Do not speak to him in a loud voice.
- Do not walk ahead of him.
- Do not sit in his place.
- Make an effort to understand his way of thinking and act in accordance with this.
- If at any time we see that the *ustaadh* is upset, then at such a time don't question him. Speak to him on some other occasion.

- Don’t call the *ustaadh* out of his room. Rather wait for him to come out and then speak to him.[1]

Hadhrat Ibn Abbaas رضي الله عنهما says, Most of my knowledge was attained from the Ansaar. I used to wait outside their homes in the afternoon sun. However, if I wanted, I could have merely informed them and they would have come out of their homes immediately. Rather, I took their comfort into consideration. Only when they would emerge from their homes, would I ask them.

Many people have narrated the incident of Shaikhul Adab Hadhrat Moulana I’zaaz Ali رحمة الله عليه that whenever he needed to ask a question or find out something, he would wait at the door of Allaamah Anwar Shah Kashmiri رحمة الله عليه. When Hadhrat would come out, then only would he ask. This was almost a daily occurrence.

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[1] Ta’leemul Muta’allim

## Fourth etiquette

## Service for one's Asaatidha (Teachers)

Every student should regard the service to his *asaatidha* as a means of success in both the worlds.

With regards to etiquettes for teachers, I have written that the *asaatidha* should not take any *khidmah* (service) from their students. This is best for them. However, students should not wait for their *ustaadh* to tell them what to do. They should serve the *ustaadh* themselves and regard this to be their good fortune.

Those students who serve their asaatidha, Allah سبحانه وتعالى will arrange for their progress in this world as well as the next. These students will eventually spread the *Deen* of Allah سبحانه وتعالى resulting in thousands of Allah's servants attaining guidance. They appear as stars on the earth. Their company and influence have such an effect on the hearts of people, that sinners who disobeyed Allah سبحانه وتعالى for years, make *taubah* and the *noor* of the *ma*'*rifah* (recognition) of Allah سبحانه وتعالى develops in their hearts. With their insight and intelligence, solutions to difficult situations become easy. They become pillars of *Deen* and are a source of pride and joy in the heavens and the earth. Wherever they place their feet, misguidance is removed and the road to guidance is opened. It is a common experience that whatever positions students of *Deen* have attained, have been a result of their service and blessings of their *asaatidha*. The honour of a person in *Deen* and dunya is the fruit of their duas.

A'tika, the sister of Hammaad ibn Salamah رحمة الله عليه the *ustaadh* of Imaam Abu Haneefa رحمة الله عليه says that Imaam Abu Haneefa رحمة الله عليه used to clean out the seeds from the cotton at her home. He used to buy the milk and vegetables and would do similar chores at her house.

As stated Hammaad رحمة الله عليه was the *ustaadh* of Imaam Abu Haneefa رحمة الله عليه. At that time who would have imagined that the servant in the house of Hammaad would, one day, be regarded as the master of the whole world.

The author of Ta'leemul Muta'allim writes that I had seen Imaam Fakhrud *Deen* رحمة الله عليه being shown utmost respect by the King of Muroo. Whilst in his company he would mention on several occasions, "All this reverence and respect is a result of the service I rendered to my *ustaadh*. For thirty years, I cooked his meals and never once did I partake of it."

There is another incident recorded in the kitaab, Ta'leemul Muta'allim. Haroon ar Rasheed رحمة الله عليه sent his son to study under Hadhrat Isma'ee رحمة الله عليه. Once, when Haroon ar Rasheed went to visit, he saw the prince pouring the water for his *ustaadh* to perform wudhu. Haroon ar Rasheed said to Hadhrat Isma'ee رحمة الله عليه, "I sent him to you to acquire knowledge as well as to learn respect. What respect are you teaching him? Why don't you rather command him to pour the water with one hand and wash your feet with the other hand."

Once, Moulana Anzar Shah Kashmiri رحمة الله عليه, who is the son of Allamah Anwar Shah Kashmiri رحمة الله عليه visited us at the Madrasah. He delivered a lecture to the students and narrated an incident of a Bengali student who used to serve Moulana's father at the Madrasah in Dhabel. He was a weak student who did not exert himself. He was always regarded as weak among the other students. However, Allah سبحانه وتعالى took much *Deen*i work from him. Presently, he is known as the Shaikhul Islaam of his area. Moulana says: "I met him when I went for Haj. He mentioned that all of this, is the fruit of the service rendered to his *ustaadh*."

Imaam Abu Yusuf رحمة الله عليه always used to make *dua-e-maghfirat* for his *ustaadh*. He used to say that whenever I performed any *fardh* or *nafal* salaah, I always made dua for my *asaatidha*.

There is an incident recorded of Shaikh-ul-Islaam, Hadhrat Sayed Moulana Husain Ahmad Madani Saahib رحمة الله عليه. Once his *ustaadh*, Hadhrat Shaikhul Hind Moulana Mahmoodul Hasan Saahib رحمة الله عليه received many guests. There was only one toilet in the house and the visitors were to stay for several days. Every night Hadhrat Madani رحمة الله عليه used to clean the toilet and the visitors would find the toilet clean the next morning.

Hadhrat Ma'an bin Esa رحمة الله عليه was a student of Imaam Maalik رحمة الله عليه. He was a great Mufti as well as a researcher. He received this position as a result of the service he rendered to his *ustaadh*. When Imaam Maalik

رحمة الله عليه became old, he needed the aid of a stick to lean on. Instead he leaned upon the shoulders of Ma'an bin Esa رحمة الله عليه.

One of my colleagues, Qari Raheem Bakhsh used to serve my *ustaadh* Qari Fath Muhammad Saahib Paani Patti رحمة الله عليه. He was extremely intelligent but he did not make much effort in his studies. In fact, right up to *Dowrah-e-Hadith* he did not exert himself as much as the other students. The end result of serving his *ustaadh* however is that today he is a senior teacher in the Madrasah in Multaan and is the author of many books.

During our student days in Paani Patt, one of my friends, Moulana Haafiz Sayed Ni'matullah Saahib used to make abundant *khidmah* for his *asaatidha*. He never hesitated to do the errands of his friends and relatives. Since he was young as well as trustworthy, the womenfolk of the village would purchase anything they required from the bazaars via him. The reward of this *khidmah* is that Allah سبحانه وتعالى is taking work from him, which many scholars with degrees and qualifications are unable to do.

It is the great *fadhal* of Allah سبحانه وتعالى upon this insignificant servant that wherever I went, Allah سبحانه وتعالى blessed me with the opportunity of also obtaining this great fortune.

## Fifth etiquette

## Respect for the Books of *Deen*

Just as it is necessary for a student to respect his teachers, similarly is it necessary for him to show respect for the books of *Deen*. In this regard, the following should be kept in mind:

1. One should not touch any book without wudhu.

Shamsul Aimmah, Halwaa'ee رحمة الله عليه says that showing respect to *ilm* plays a major role in acquiring it. "My condition was such that I never touched my books without wudhu."

Shamsul Aimmah, Sarakhsi رحمة الله عليه was such that despite having a wind problem, he never picked up any book without first making wudhu. Once whilst studying, he needed to renew his wudhu approximately seventeen times.

The logical reasoning for this is that *ilm* is a noor (spiritual radiance) and wudhu is also a noor. Hence the noor of *ilm* is increased with the noor of wudhu.

2. A student should not stretch his feet towards his kitaabs. Furthermore he should always keep the books of Tafseer, *Hadith* and Fiqh on top of books dealing with other subjects. He should carry his books with respect. When passing his books to anyone he should not throw them. This amounts to disrespect.

3. He should not keep anything on top of his books.

Shaikhul Islaam Burhaanud *Deen* رحمة الله عليه says that one person was in the habit of placing his inkpot upon his books. Our *ustaadh* once said to him, "You will never be able to benefit from your knowledge."

Once, I was going from Sahaaranpur to Tahanabawan to meet Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه with Moulana As'adullah Saahib رحمة الله عليه, the principal of Mazaahirul Uloom. We met Shaikhut Tafseer, Hadhrat Moulana Idrees Khandelwi رحمة الله عليه who was with us in the same

coach. This humble servant had a few books and some clothes tied in a lungie. The books were at the bottom and the clothes were on top. Hadhrat رحمة الله عليه reproached me saying that this is not how it should be kept.

Once an Aalim found two of his students in two different conditions. One was lying down on a pillow and studying whilst the other was sitting upright in the *tashah-hud* position taking notes.

When this *ustaadh*, who was able to see the capabilities of the students, observed this scene, he remarked regarding the first student, that he will not reach any degree of perfection. As for the second student, he will reach a virtuous rank and there will be status for him in *ilm*.

Imaam Halwaani رحمة الله عليه used to say that we had attained *ilm* by virtue of respecting it. We never even touched a blank piece of paper without wudhu.

Yusuf bin Husain رحمة الله عليه said: "Through respect, insight in knowledge is facilitated. With this knowledge one is able to correct one's actions and with good actions one obtains wisdom."

## Sixth etiquette

## Being considerate towards one's friends

A student of *Deen* should respect his friends and colleagues and be mindful of their rights. One should not cause them any harm. If your colleague recites something incorrectly, you should not laugh at him. Perhaps he read incorrectly due to some misunderstanding or because he did not have the knowledge of it. By laughing at him you will cause him harm and pride will be created within you. You will think that you are better than him. This is a destructive sickness.

If a colleague does not understand a kitaab, then you should endeavour to make him understand it after class. Don’t regard him as inferior and unworthy. Do not taunt him for his deficiencies. In this way there will be great benefit and there will be *barakah* in your *Ilm*.

It is written in Ta’leemul Muta’allim that it is very difficult to acquire *Ilm* if one has pride.

العلم حربٌ للفتى المتعالى     كالسَّيل حَربٌ للمكانِ العَالى

*Pride can destroy Ilm just as a flood destroys a huge building*

Imaam Ghazaali رحمة الله عليه says that *Ilm* which creates pride in a person, is even worse than ignorance.

There is an incident recorded in Rahmatul lil Muta’allimeen of an Aalim, who due to pride, was afflicted with a stroke. This resulted in him losing all his knowledge.

Once, Hadhrat Hudhaifah رضي الله عنه was appointed the Imaam in salaah. After the salaam he addressed the congregation saying: “O People! Choose another Imaam for yourselves because the thought crossed my mind that because of my superiority I have been chosen as the Imaam.”

Hadhrat A'ishah رضي الله عنها said that noble character consists of ten things:

1. Speaking the truth.
2. To be honest i.e. not to deceive.
3. To give something to a beggar.
4. To return a favour.
5. To maintain ties with family members.
6. To safeguard trust.
7. To fulfil the rights of sustenance. i.e. (ensure that it is earned and spent via *halaal* channels)
8. To fulfil the rights of colleagues.
9. To fulfil the rights of guests.
10. The root and essence of all the above is Hayaah (Modesty).

One should be considerate towards one's room mates. Don't quarrel with them. Tolerate any kind of weakness or deficiency on their side. As far as possible, assist those who are poor.

Always keep the incidents of compassion and brotherhood of the Sahaabah رضي الله عنهم and the pious predecessors in mind.

In one battle, a Sahaabi رضي الله عنه was seriously wounded and as a result he collapsed. Another Sahaabi who was the cousin of the wounded Sahaabi رضي الله عنه went out in search for him. He had found him in the throes of death. In this condition he asked for water. The Sahaabi رضي الله عنه brought water for him when another companion called out for water. His cousin indicated to give the water to that person who asked for it. He took the water to that person. Then a third person who was also wounded, called out for water. The second person indicated to this Sahaabi to give the water to the third person. When he came to the third person, he had passed away. Quickly he went back to the second person and found that he had also passed away. By the time he came back to his cousin, he found that he too had passed away. This was the level of compassion and brotherhood the Sahaabah رضي الله عنهم portrayed. They gave their lives in giving preference to others.

Hadhrat Shaikhul *Hadith* رحمة الله عليه writes an incident of a Sahaabi رضي الله عنه who sent the head (of a goat)[1] to one of his friends. Despite him having a need for it in his own home, he preferred to give it to his companion whom he thought to be more in need of it than himself. This person sent it to a third person and in this way it was sent from one person to another until eventually it had returned to the first Sahaabi رضي الله عنه who had initially gifted it.

In the lives of the Sahaabah رضي الله عنهم, we will find many such incidents where they fed others whilst they themselves remained hungry.

I had heard from many authentic sources that Hadhrat Moulana Sayed Abul Hasan Ali Miyaa رحمة الله عليه used to forego his own needs to assist others.

Once, this humble writer came to Hadhrat's رحمة الله عليه home town, Takya-e-Rai Bareli. An old man came from a nearby village and expressed his need. At that time Moulana had nothing to give him. I do not know exactly how much it was but he took some money from his nephew, Moulana Rabi Saahib, and presented it to the old man.

During my stay in Mazaahir-e-Uloom, on numerous occasions I witnessed Hadhrat Sheikhul *Hadith* Moulana Zakariyya Saahib رحمة الله عليه and Moulana Asadullah Saahib رحمة الله عليه, that when anything had been presented to them, immediately they would give it away.

There are numerous incidents of this nature narrated about Hadhrat Shah Wasiullah Saahib رحمة الله عليه who used to attend to the needs of the poor. He would also stipulate an allowance for many Ulama, students and the poor.

When my *ustaadh* Hadhrat Mufti Mahmood Hasan Saahib رحمة الله عليه was living in Kaanpur, I myself had witnessed many such incidents. He would see to the needs of the poor with large amounts. He would not hesitate to give away his own clothes and books. This compassion is still prevalent in him. His condition was such that whatever there was to eat, he ate and whatever there was to wear, he wore it.

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[1] A goats head is regarded as an Arab delicacy

**اولئيك ابائى فجئنى بمثلهم اذا جمعتنا يا جرير المجامع**

*These are our pious elders. If only someone can bring forward an example like them.*

May Allah ﷻ give us all the *taufeeq* of following in the footsteps of our *buzurgs* (pious elders). *Aameen.*

## Seventh etiquette

## Making an effort to acquire knowledge

Students should make a concerted effort in their search for *Ilm*. They should not waste their time. In acquiring knowledge they should never be lazy and lethargic because this will result in depriving themselves of knowledge.

Ponder over the lives of our predecessors and the effort they had made.

Allah ﷻ says in the Qur'aan:

والذين جاهدوا فينا لنهدينهم سُبُلَنَا

*Those who strive for me then definitely I will show them the straight path.*

In another place Allah ﷻ says:

يا يحي خذ الكتاب بقوةٍ

*(O! Yahya take hold of the book with strength).*

In Arabic there is a saying

من طلب شيئًا وَجدَّ وَجَدَ

*That person who looks for something and makes an effort will definitely acquire it.*

من قرع الباب ولجّ ولج

*That person who knocks on the door and is persistent then he will definitely enter.*

Imaam Shaafi'ee رحمة الله عليه says:

الجد يدنى كل امر شاسعٍ     والجدُّ يفتح كل باب مغلقٍ

*After making an effort, man is able to accomplish any difficult task just as a closed door is opened after some effort.*

One poet says:

تمينيت ان تمسى فقيها مناظرًا     بغيرعناء والجنون فنونٌ

وليس اكتسابُ المال دون مشقّةٍ     تحملها فالعلم كيف يكون

*If it is your desire that without an effort and difficulty you will become an Aalim then this is madness. When it is impossible to attain wealth without difficulty and hardship, then how can Ilm which is many times superior be attained without difficulty?*

*One Buzurg said:* **العلم لايعطيك بعضه حتى تعطيه كلك**

*Ilm will not give you any portion of itself until you do not hand over yourself totally to it.*

Shaikhul Islaam Ansaari رحمة الله عليه said:

**هذا الشان شان من ليس له شانٌ سوى هذا الشانِ**

*The seeking of knowledge is for those courageous people whose very objective is the attainment of Ilm.*

Imaam Abu Haneefa رحمة الله عليه once said to Imaam Abu Yusuf رحمة الله عليه "You were weak minded, but your effort and consistency has caused you to progress."

In Bustaanul Muhadditheen it is mentioned about Imaam Tahaawi رحمة الله عليه that his uncle Imaam Muzani رحمة الله عليه had found him to be weak minded and took an oath that he will never be able to achieve much. However Imaam Tahaawi رحمة الله عليه sat in the lessons of Abu Ja'far bin Imraan Hanafi رحمة الله عليه and learnt with much effort. Subsequently in the field of Fiqh he gained great perfection as a result of his efforts. The world then accepted that seemingly weak mind to be an Imaam in his field. This is the end result of hard work.

It is necessary to keep the following procedures in mind when making an effort towards the attainment of *ilm*:-

## 1. *Muta-la'ah* (Preperation) (Study / Preparation before the lesson)

No one can possibly progress without intense study.

It is written in the biography of Imaam Muhammad رحمة الله عليه that even after his studies, he continued remaining engrossed in his *muta-la'ah*.

Muhammad bin Sama'aa رحمة الله عليه who was one of his special students would say that Imaam Muhammad رحمة الله عليه used to be so engrossed in his *muta-la'ah* that if a person had to make salaam to him, then due to his engrossment he would start making dua for him instead of replying to the salaam.

His grandson says that after Imaam Muhammad رحمة الله عليه passed away he once asked his mother, "What did my nana (grandfather) do when he was at home." She said pointing to one side of the room, "He used to stay in this small room surrounded by a heap of books. I never saw him speak whilst engrossed in his studies."

Ali Shaghaf رحمة الله عليه was so engrossed in his studies that his clothes used to become dirty but he would not even realise this. If someone else did not advise him to change his clothes, he would not do so. He slaughtered the hens at his house for the sole reason that they would cause interference in his *muta-la'ah* (studies). He used to say, "Whilst I am studying, don't mention to me any of your needs because it causes my mind to digress."

Hadhrat Imaam Shaafi'ee رحمة الله عليه says, "Once I spent the entire night by Imaam Muhammad رحمة الله عليه. He passed the entire night in such a manner that he would study for some time and then he would lay down. He would then arise and continue his studies. At the time of Fajar he performed his Salaah." From this we understand that he remained in wudhu, awake the entire night.

It has been recorded that Imaam Muhammad رحمة الله عليه used to sleep very little. Most of his night was spent in learning, teaching and in *muta-la'ah* . Some of his friends asked why he slept so little and why he endured so much difficulty. To this he replied:

**انام وقد نامت عيون المسلمين توكلا علينا يقولون اذا وقع لنا امر رفعناه اليه فيكشفه لنا فاذا نمت ففيه تضييع الدّين**

*"All the people are sleeping peacefully with the thought that if a mas'alah crops up then we will ask Imaam Muhammad رحمة الله عليه. If I also sleep and I avoid studying, then there is a fear of destroying Deen."*

Hadhrat Moulana Abdul Hay Farangi Mahalli رحمة الله عليه was once studying in his room when he asked for a glass of water. His father Moulana Abdul Haleem Saahib رحمة الله عليه was perturbed as to why his mind turned towards water whilst studying. "It seems as though he will not be able to acquire knowledge," he said. He ordered them to give him some oil to drink instead of water.

Moulana Abdul Hay رحمة الله عليه put the glass to his mouth and drank the oil without realising that it was in fact oil and not water and then continued his studies. His father's worries were over and he said, "I have hope that he will be able to study." His father who was also a physician, gave him some medication to neutralise the effects of the oil.

Hadhrat Hakeemul Ummat رحمة الله عليه has narrated an incident in one of his lectures that in Dehli there was a student who was very poor. He was perturbed as he did not have any paraffin for his lamp. He mentioned to one shopkeeper, "If I look after your shop at night, will you give me paraffin for a lamp that will last me the entire night." The shopkeeper was pleased that he found someone for such a meagre amount. The student was also gratified because arrangements were made for his studies.

One night whilst studying the king passed with a large entourage, playing music and making lots of noise. A big group of people from in and around the town gathered to see the sight. Subsequently some people arrived late to see this celebration and approached this student asking if the kings entourage had passed by. The student replied, "I don't know but I did hear some noise."

When I (the author) was studying in Mazaahir e Uloom, a son was born in the house of Moulana As'adullah Saahib رحمة الله عليه. Hadhrat Moulana

instructed me to go and ask Shaikhul *Hadith* Hadhrat Moulana Zakariyya Saahib رحمة الله عليه to come and make dua and give the Adhaan in the ears of the child if possible. I said to Hadhrat that it is almost 2:00 clock in the morning. Most probably Hadhrat will be sleeping. He replied, "No. He will still be making *muta-la'ah.*"

When I came to Shaikhul *Hadith* Saahib رحمة الله عليه, I saw that indeed he was engaged in *muta-la'ah*. He immediately came with me on Moulana's request.

I had seen our principal as well as Hadhrat Moulana Abdur Rahmaan Kamil Puri, Hadhrat Moulana Abdush Shakoor, Hadhrat Mufti Mahmood Hasan Saahib رحمة الله عليه, Hadhrat Moulana Ameer Ahmad Saahib رحمة الله عليه and many other *Asaatidha e kiraam* engaged in excessive *muta-la'ah* They never taught without first making *muta-la'ah* even though they taught the kitaabs many times over.

My *ustaadh*, Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه who was the chief Mufti of Mazaahir-e-Uloom once said, "I have taught Jalaalain Shareef for twenty years but still I won't teach it without first making *muta-la'ah*. Every time I study it, I experience a new kind of enjoyment. Nowadays a strange type of aversion towards studying is found in the students as well as in the *asaatidha*. There is no inclination towards *muta-la'ah*. If there is any interest, then it is for newspapers and books other than their prescribed madrasah books. When they are informed of some historical or political incident they become very pleased. The sad thing is that they discuss these things during lessons and waste their time in this. Neither the *ustaadh* nor the students feel any remorse about it, whereas this is totally against *amaanah* (trust)."

I heard my *ustaadh* Shaikhul *Hadith* Hadhrat Moulana Zakariyya رحمة الله عليه saying that Hadhrat Moulana Khalil Ahmad Sahaaranpuri Saahib رحمة الله عليه did not speak of anything unrelated during class time. If an outsider came and needed to speak to him, he would move away from his place of teaching and speak to him. Thereafter, he would mention that the Madrasah mats must be used only for Madrasah work.

Students should also ensure that they do not learn any new lesson without first making *muta-la'ah*. It is preferable to do this at night. The *asaatidha*

have said that those pupils who make *muta-la'ah* (study) at night and *takraar* (repetition of the lessons) during the day will definitely progress in their knowledge.

It is written in the biography of Hadhrat Moulana Qari Abdur Rahmaan Saahib Muhaddith Paani Patti رَحْمَةُ اللهِ عَلَيْه that he studied his initial books by his father. One day he could not make *muta-la'ah*, as a result his father did not teach him. Hadhrat Qari Saahib رَحْمَةُ اللهِ عَلَيْه says, "I was so grieved at this that I could not eat anything." After this incident, I never missed making *muta-la'ah*."

It is written in Ta'leemul Muta'allim that a person who wishes to be successful in his goal, will have to spend part of the night in the pursuit of *Ilm* (Knowledge).

One poet says:

بِقَدْرِ الكدِّ تُكْتَسَبُ المَعَالِيْ     وَمَنْ طَلَب العُلى سَهِرَ اللَّيَالِيْ

تَروم العِزَّ ثُمَّ تَنَامُ لَيْلاً     يَخُوضُ الْبَحْرَ مَنْ طَلَبَ اللالِى

عُلُق الكَسب بالهمم العَوَالِى     وَعِزُّ المَرْءِ فِى سَهْرِ الليالى

وَمَنْ رام العُلى مِنْ غير كَدِّ     اَضاعَ الْعُمْرَ فِى طَلَب المحالى

*In relation to your effort will you reach lofty ranks. One who aspires to reach high stages should burn the midnight oil.*

*You yearn for honour and respect and you spend the entire night asleep. Do you not know that a person looking for pearls will have to dive deep into the ocean.*

*Then, how can one aspire to obtain knowledge in such comfort. A person can only obtain lofty ranks if he makes a firm resolve. To stay awake at night is a means of attaining honour.*

*If one thinks that he can obtain eminence without difficulty and hardship then this is an impossible dream which will consume one's entire life without attainment.*

Once Hakeem Jaalinoos was asked "How did you gain superiority over your peers?" He replied: "I spent more money on paraffin for my lamp to study, compared to what others spend on wine."

If a desire to acquire knowledge is created in one's student days then this will remain with him for the rest of his life and if a dislike was formed and he did not create a bond with his kitaabs then afterwards it is very difficult to learn. In-fact he will not even wish to choose something related to *Ilm* or the Madrasah later on. It is for this reason that nowadays there are numerous people qualifying, yet it is difficult to find *ustaadh*s. The main reason for this is that there is a disinclination to thread the path of *Ilm*. Otherwise it is not possible for a person to be occupied in some *Deen*i pursuit for ten to twelve years and then to suddenly choose another occupation.

Hadhrat Moulana Sayed Abul Hasan Ali Nadwi رحمة الله عليه writes about Alaamah ibnul Jawzi رحمة الله عليه that once, whilst explaining his condition to his son, he said, "I remember very clearly, I was six years old when I enrolled in the maktab. I never played with the children on the street neither did I laugh aloud. At the age of seven I would go out to the field in front of the Jaame Musjid and instead of going to view the shows of some tricksters or magicians I would sit in the lessons of *Hadith*. I memorised all the *Ahaadith* as well as the incidents that were being taught. Thereafter I used to go home and write it down. Other students used to go to play at the Dajlah River whilst I would take some books and sit alone and engage in studies."

Further on he writes that his most beloved occupation was the studying of kitaabs. He used to study books in all subjects yet he remained unsatiated. The details of his engrossment in his studies are recorded in Saidul Khaatir.

When Imaam Zuhri رحمة الله عليه used to make *muta-la'ah* (study) there would be books all around him and he used to be so engrossed in his *muta-la'ah* that he would become totally oblivious of everything else around him. His

wife could not tolerate the fact that so much of time be given to anyone besides her. One day in an enraged tone she said:

والله هذه الكتب اشد على من ثلث ضرائر

*"By Allah, these books are harder upon me than three co-wives."*

Imaam Muzani رحمة الله عليه who was a great student of Imaam Shaafi'ee رحمة الله عليه had studied one of his *ustaadh*s books for fifty years. He himself narrates that every time I studied this book I attained a new benefit.

Abul Abbaas Sa'lab رحمة الله عليه had studied more than a thousand different booklets on the subject of *Lughat* (vocabulary) in the library of Ishaaq Moosili in Baghdaad all of which was in the knowledge of Ishaaq.

Imaam Raazi رحمة الله عليه used to grieve over the fact that during meals he could not be involved in any *Ilmi* occupation. He used to say:

والله انى اتاسف فى الفوات عن الاشتغال بالعلم فى وقت الاكل فان الوقت والزمان عزيز

*"By the qasm of Allah سبحانه وتعالى I grieve over the fact that at the time of eating I am not engaged in the pursuit of knowledge. This is because free time is a very valuable thing*

زم وصال ہنگام بہنگام تماشہ    نظارہ زجنبیدن مژگاں گلہ دارد

Abu Bakar bin Bash-shaar رحمة الله عليه was a famous Imaam of Adab[1] in Baghdaad. He was the teacher of the princes. One day, as he was going to the palace he passed by the market place. On that day there was a slave girl being sold whose beauty and character was well known in the whole of Baghdad. When Ibn Bash-shaar رحمة الله عليه saw her, he became infatuated. When he reached the palace, the Khalifa asked him why he arrived late. He narrated the incident of the slave girl to him.

When the Khalifa heard this, he secretly told the servants to purchase her and leave her at the home of Ibn Bash-shaar رحمة الله عليه before he reaches

[1] Aspects pertaining to Arabic

there. When he later reached home, he found the slave girl there. After asking her how she got there, he sent her away to the upper quarters of the house and got busy in pondering over a *mas'alah* which he was preoccupied with in those days. Whilst engaged in this *mas'alah* his thoughts were distracted by her. Seeing the condition of his heart, he called for his attendants and said: "Take this slave girl and return her. She does not have that amount of value that she can turn my heart away from *Ilm*." The attendants thus returned her.

Those who had seen Imaam Shaafi'ee رَحْمَةُ اللهِ عَلَيْهِ relate: "What can one say about his daily occupation? His nights were such that he would lie down pretending to be asleep. After a short while he would ask his slave girl to light the lamp and he would get busy writing something. Thereafter, he would extinguish the lamp."

Moulana Geelaani رَحْمَةُ اللهِ عَلَيْهِ with reference to Mufti Ruknud *Deen* رَحْمَةُ اللهِ عَلَيْهِ writes that his uncle Moulana Anwaarullah Khan's condition was such that when he made *muta-la'ah* (studied), he used to make an effort to understand the contents of the book in *muta-la'ah* (i.e. before going to the lesson the next day.)

The manner of our making *muta-la'ah* was that first we used to read the Arabic text and then translate it. Whatever new words we encountered, we would then find the meaning with the help of a dictionary. Thereafter, we used to try and understand the text. If we did not understand anything the first time then we would make an effort to understand it a second or a third time. However, if we did not understand it even then, we would eventually understand it in the lesson of our *ustaadh* Moulana Farangi Mahalli رَحْمَةُ اللهِ عَلَيْهِ. When this happened, out of extreme happiness, I would feel as though we received a very valuable treasure. The end result of making *muta-la'ah* in this manner was that daily we were able to have lessons covering many pages.

Nowadays, students do not have the time because of being engrossed in preparing their food. Who can then make *muta-la'ah* with the correct concentration? Shaikh Muhaddith Dehlawi رَحْمَةُ اللهِ عَلَيْهِ, when mentioning his student days, writes that he used to be engaged in *muta-la'ah* till late at night. His father used to feel pity on him and say: "How long will you stay

awake? Go and rest now." Shaikh says that the moment I used to hear my fathers voice, I would immediately lie down and when he was asleep, I would wake up again and engage in *muta-la'ah*." It was this effort that made him a Muhaddith.

In the biography of Qutbul Aalam, Hadhrat Moulana Rasheed Ahmad Gangohi Saahib رَحْمَةُ اللهِ عَلَيْهِ it is recorded that his engrossment in his studies was such that if someone came and collected the food that was kept next to him, he would not even realise it. (Tazkiratur Rasheed).

The effect of this effort was that even during his student days he taught many of the more important kitaabs.

The principal of Mazaahirul Uloom Hadhrat Moulana Shah Muhammad Asadullah Saahib رَحْمَةُ اللهِ عَلَيْهِ had once said that after qualifying, his average *muta-la'ah* per day was a thousand pages.

My *ustaadh* Shaikhul *Hadith* Moulana Muhammad Zakariyya Saahib رَحْمَةُ اللهِ عَلَيْهِ for a long time ate only one meal a day i.e. the afternoon meal. He never ate supper. I myself, (the author) heard him on numerous occasions saying: "I had a very compassionate sister. At night when I used to be occupied in *muta-la'ah*, she used to place morsels of food into my mouth. In this way no disruption was caused to my *muta-la'ah*. Now that she has passed away there is nobody to show me that brotherly affection anymore and neither am I prepared to endure any loss to my studies. Thus I left out eating at night completely."

Shaikhut Tafseer Hadhrat Moulana Idrees Khandelwi رَحْمَةُ اللهِ عَلَيْهِ had a heart problem during his student days at Mazaahirul Uloom as he used to fall unconscious. Even now the *asaatidha* there make considerable effort. I try and go there annually as the lives of the people at Mazaahir-e-Uloom are enviable.

Shaikhul Adab, Moulana I'zaaz Ali Saahib رَحْمَةُ اللهِ عَلَيْهِ used to be so involved in reading and studying of kitaabs that even when he was very ill he would keep the kitaabs by his head side. He used to also mention "The cure to my sickness is reading kitaabs". He would express his love for kitaabs in Arabic poetry. These poems are recorded in his book "Nafhatul Arab."

Hadhrat Moulana Shah Wasiullah Saahib. رحمة الله عليه had great enthusiasm for studying kitaabs. I've heard from some of his attendants that whilst reading he would fall asleep. When he got up he would continue his studies. His *muta-la'ah* was not just on the surface, but rather it used to be done with great scrutiny and depth. During his student days, he memorised most of his kitaabs.

My *ustaadh* Allamah Siddeeq Ahmad Kashmiri Saahib رحمة الله عليه during his student days would take only bread to eat. He did not have any curry with it. He kept the bread in his pocket and would eat it when he got a chance. He used to mention that eating curry with bread causes harm to one's studies.

Moulana Minhaaj Saahib رحمة الله عليه was an Aalim of great stature. Hadhrat Shah Abdul Qudoos Gangohi Saahib رحمة الله عليه would attend his lectures. He had come all the way to Dehli from Lahore to acquire knowledge, and endured great difficulties to obtain this wealth of *Ilm*. Among the incidents mentioned about him is that during his student days he would purchase some flour and ghee from the shop. He would make a lamp out of the flour and use the ghee as oil. Thereafter, in its light he would spend the entire night in *muta-la'ah*. During the day he used to make it into small cakes and eat it. This would suffice for his needs. Later on during the rule of Sultaan Bahlool Loodi, he was appointed as the Mufti of Dehli.

Hadhrat Moulana Nu'maani Saahib رحمة الله عليه writes, "Once when I was studying at Mi'u, one of the suburbs of A'zam Ghar I met such companions who possessed a desire for *muta-la'ah*. Often we would remain occupied in studying and discussions till two or three in the morning. Our days also passed in this kind of engrossment in our studies. "

Once he mentioned, "During the Imtihaan, we used to memorise all our books. It was through this effort that in *Dowrah-e-Hadith* (final year of the Aalim course) when answering the questions I had written separate booklets as answers." He says, "We had sought the permission of the principal to grant us extra time since the time allocated by the Madrasah was insufficient. Thus the principal had appointed an invigilator over us and granted us extra time."

Hadhrat Moulana Abdul Waheed Saahib رَحْمَةُ اللهِ عَلَيْه once mentioned that during his student days, most of the time, the entire night was spent in *muta-la'ah*. Hadhrat Moulana's intelligence and ability is renowned in our area. It was the effect of this effort that Hadhrat Moulana Shabeer Ahmad Uthmaani رَحْمَةُ اللهِ عَلَيْه had insisted that he should teach *Hadith* in Dhabel, but due to him serving his parents he could not do so. It is now close to thirty years that he is fulfilling the role of the principal in Madrasah Islaamiah Fatehpoor.

My *ustaadh* Moulana Ajub Noor Saahib رَحْمَةُ اللهِ عَلَيْه says, "Most of the time I would start my *muta-la'ah* after Esha and continue till Fajar." The result of this effort was that he was able to teach all the kitaabs. It was seldom that was there a need for him to refer to any book whilst teaching.

I found one nazam on *muta-la'ah* which has been written by my *ustaadh* Hadhrat Aqdas Moulana Shah Asadullah Saahib رَحْمَةُ اللهِ عَلَيْه the principal of Mazaahir-e-Uloom.

## Nazam

انسان کو بناتا ہے اکمل مطالعہ
ہے چشم دل کے واسطے کاجل مطالعہ

دنیا کے ہر ہنر سے ہے افضل مطالعہ
کرتا ہے آدمی کو مکمل مطالعہ

کرتا ہے دور جہل کی دلدل مطالعہ
تعلیم کے بڑھاتا ہے کس بل مطالعہ

یہ تجربہ ہے خوب سمجھتے ہیں وہ سبق
خود دیکھتے ہیں غور سے اول مطالعہ

ہم ، یوں طلباء نہ کریں ذوق و شوق سے
کرتے نہیں ہیں احمق و اجہل مطالعہ

ناقص تمام عمر وہ رہتے ہیں علم سے
ہوتا نہیں ہے جن کا مکمل مطالعہ

کھلتے ہیں راز علم کے انہیں کے قلوب پر
خود دیکھتے ہیں دل سے مسلسل مطالعہ

ہے تشنگان رشد و ہدایت کے واسطے
اصرار عقل و نقل باول مطالعہ

اسعد مطالعہ میں گزاروں تمام عمر
ہے علم و فضل کے لئے مشعل مطالعہ

## 2. Punctuality on lessons.

Students should never miss their lessons. By missing lessons, one is deprived of *barakah* (blessings). Most of the time one is deprived of *Ilm* as a result of this indifference and disrespect.

It is recorded in the biography of Imaam Abu Yusuf رحمة الله عليه that he remained in the service of Imaam Abu Haneefa رحمة الله عليه for a lengthy period. In that time not a day passed where he did not accompany Imaam Abu Haneefa رحمة الله عليه for Fajar Salaah. Immediately after Fajar, Imaam Saahib رحمة الله عليه would commence the lessons. In one place he himself writes that he stayed with Imaam Saahib رحمة الله عليه for many years. Except for those times when he was ill, he never separated from him even on Eid-ul-Fitr and Eid-ul-Adha. Despite the fact that everyone prefers to be with their close relatives and friends on these days, he preferred to remain busy with his lessons and in the company of his *ustaadh*.

It is narrated in Manaaqib-e-Muwaffiq that Imaam Abu Yusuf رحمة الله عليه mentioned:

"One of my sons passed away. I could not be present and neither could I take part in the janaazah. I entrusted the responsibility of the kafan and burial to the neighbours and relatives out of apprehension that I may miss out a lesson by Imaam Saahib رحمة الله عليه, the grief of which will never end."

It is recorded about Hadhrat Qari Abdur Rahmaan Saahib Pani Patti رحمة الله عليه that in Dehli he used to study under Shah Abdul Azeez Saahib رحمة الله عليه. After Shah Saahib رحمة الله عليه passed away he used to constantly remain in grief. One night he saw Hadhrat Shah Saahib رحمة الله عليه consoling him in a dream. He advised, "Continue your studies under Shah Muhammad Ishaaq Saahib رحمة الله عليه." He used to be so engrossed in his studies and so punctual upon his lessons, that besides the Madrasah holidays, he never went home, never read nor wrote any letters, yet Paani Patt was not far from Dehli.

Sometimes people would arrive from Paani Patt. If he met with any relative, then besides making salaam and replying to it, he wouldn't speak further. He used to say, "I do not have the time. When I come to Paani Patt we will speak there."

Qari Saahib's lodging was far from the Madrasah. Once there was a heavy downpour. Those students who were staying near the Madrasah arrived for class. Hadhrat Shah Saahib رحمة الله عليه sat waiting for Qari Saahib. The students remarked, "Today there is a heavy downpour, Qari Saahib will not be able to come." Hadhrat Shah Saahib remained silent. In that time Qari Saahib arrived soaking wet, but his kitaabs were protected from the rain. He was shivering with cold. Hadhrat Shah Saahib became very happy. He addressed the students saying, "I thought as much that Qari Saahib would not miss his lessons. You do not understand Qari Saahib's disposition. I teach him the words of the *Hadith* but the *rooh* (soul) of the *Hadith*, I obtain from him."

Our students should take a lesson from this incident that despite such constraints, to the extent that he could not even arrange an umbrella for himself and despite him staying far away, he did not miss his lessons. Nowadays, even if there is a slight drizzle, pupils who are living within the four walls of the Madrasah are not prepared to go from their boarding quarters to the classroom. Furthermore, they demand that classes should be terminated. If perchance the minds of the students did not think in that direction, the *asaatidha* will put forward the request via the students. How true it is that the students as well as the *asaatidha* are not like those of the past. How can goodness and blessings then bless the Madrasah?

Allamah Ibnul Jawzi رحمة الله عليه used to say that in order to attend lessons, he would run so much that he would become breathless due to excessive running.

Imaam Sa'lab رحمة الله عليه says that for fifty years continuously he remained in the Majlis (gatherings) of Ibraheem Harbi رحمة الله عليه and was never absent.

The author of Da'wat and Azeemat writes about Shaikh Sharfud *Deen* Yahya Muneeri رحمة الله عليه that he left his home town and set out on a journey to study. Whatever letters reached him whilst he was studying, he placed in a bag. He did not read the letters out of fear that he may become worried and his thoughts may scatter, thus causing a disturbance in achieving his objectives.

Nowadays, students have increased their social contacts so much that they don't have time for anything else, other than to read or write letters. Today

if they are writing a letter to some person then tomorrow it is to someone else. Sabaks (Lessons) are sacrificed in this beloved pursuit of theirs. If any friend comes to visit, then for weeks they will accompany him for entertainment and won't touch their books. How can one's desire for studying and one's compatibility with one's books be improved with this kind of ingratitude and disconcern? It is for this reason that after completing their studies, they are inclined towards other occupations.

Hadhrat Yahya رحمة الله عليه, the narrator of the Mua'tta[1] was studying in Madinah Munawwarah by Imaam Maalik رحمة الله عليه. One day there was an announcement that an elephant had come into the town. An elephant is a very strange animal to the Arabs. The students heard this announcement and immediately left the lessons and ran out. Yahya remained seated peacefully. Imaam Maalik رحمة الله عليه asked him: "There are no elephants in the country that you live in. Why don't you also go to see it?" Yahya replied: "Hadhrat, I left Andalus to meet you and learn from you. I did not leave my home town to see elephants." Imaam Maalik رحمة الله عليه was very pleased when he heard this reply and gave him the title; **The Sage of Andalus**."

ہ سبتے دید ۂ مجنوں زخویش دیگانہ

چہ آشنا نگہے بود چشم لیلے را

*How unique was the sight of Majnoon from others*

*His eyes were fixed only on Layla*

Nowadays just to see monkeys and bears, the entire Madrasah becomes empty. Those who are infatuated with watching movies, cinemas and attending concerts don't even see their books for weeks on end.

My *ustaadh* and the *ustaadh* of all the Qurra, Hadhrat Moulana Qari Fath-e-Muhammad Saahib رحمة الله عليه was blind. Despite him being a qualified Aalim and also being the principal of the Madrasah and an *ustaadh* of tajweed, daily after Zuhar Salaah, he would walk approximately one mile to learn from my *ustaadh* Moulana Abdul Haleem Saahib رحمة الله عليه.

[1] An authentic book of Hadith

Hadhrat Qaari Saahib رحمة الله عليه was blind from birth. He completed his studies of Qiraat by Qari Muhyul Islaam Paani Patti رحمة الله عليه. He studied most of the other subjects as well as the *Dowrah-e-Hadith* (final year books) under Moulana Shah Abdur Raheem Saahib رحمة الله عليه. He was an expert in every field. In the field of Qiraat there is none who can match him among the Arabs and the non-Arabs. He has written a commentary of Shaatbi, a famous book of Qiraat which is unique. The urdu commentary is now printed. Hadhrat lives in Karachi. A very comprehensive book on his life and excellence can be compiled. My heart yearns to visit my *ustaadh*, who is a man of such perfection and kindness. However, I can only grieve because the conditions that I find myself in, does not allow this to happen. I make dua that Allah سبحانه وتعالى grants me his companionship on the day of *qiyaamah* and in Jannah. *Aameen.*

## 3. Takraar (Revision)

Students should pay careful attention to their lessons. Thereafter they should revise the lesson. Without this, one's capability cannot improve nor will one be able to retain the learnt knowledge.

Imaam Zuhri رحمة الله عليه says, "By not revising your work you will forget it and your knowledge will be destroyed."

Hadhrat Alqamah رضي الله عنه says: "Make *Muzaakarah* (revision) of *Hadith* because with *Muzaakarah* , *ilm* gains strength."

It was the habit of Ismaeel Rajaa رحمة الله عليه that he would make the children from the maktab recite *Ahaadith* to him so that they would not forget it.

Saeed bin Jubair رضي الله عنه says that Hadhrat ibn Abbaas رضي الله عنه used to recite *Ahaadith* to him.

Aun bin Abdullah رضي الله عنه says that one day we went to visit Umme Darda رضي الله عنها. For a long time we asked her questions pertaining to *Ilm*. Thereafter we said to her, "Perhaps you are now tired." She replied, "What are you saying? In everything I do, I make the *niyyah* for *Ibaadah*. Additionally, I don't experience more joy in other things as compared to the joy I experience in *ilmi* discussions."

Hadhrat Ali رضي الله عنه says, "Continue to discuss matters pertaining to *ilm,* so that you fully realise your potential."

In Ta'leemul Muta'allim it is stated that it is incumbent upon a student that until and unless he makes *takraar* (revision) of his past lessons and learns them well, he should not proceed to the next lesson. It is imperative for students to make *takraar* (repetition) of their lessons. This is extremely beneficial for them.

In one place it is written, make *takraar* of your lessons over and over again and make this a regular practice.

In yet another section of Ta'leemul Muta'allim, the method of making *takraar* is recorded as follows:

**The previous lesson should be revised five times, the lesson before it four times, the lesson before it three times, the lesson before it two times and the lesson before that should be revised once. This should be one's daily practice. This is the best technique of retaining the learnt knowledge.**

When making *takraar* one should not feel ashamed or regard it below ones dignity to do so. If a student feels ashamed, he will remain deprived. It is recorded in the biography of Imaam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ that there used to be hunger in his home for days on end. But despite this he was never negligent in making *takraar*. There was not even the slightest decrease in his daily effort.

He goes on to state that his *ustaadh*, Burhaanud *Deen* رَحْمَةُ اللهِ عَلَيْهِ once mentioned, "I gained superiority over all my peers due to the fact that I never left out *takraar* and *muzaakarah*."

Hadhrat Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ and Hadhrat ibn Abbaas رَضِيَ اللهُ عَنْهُ would greatly emphasise to their students the importance of *muzaakarah*.

It is written about A'taa Khuraasaani رَحْمَةُ اللهِ عَلَيْهِ

**اذا لم يجد احدًا اتى المسكين فحدّثهم**

*If he could not find anyone to teach, he would go to the poor and teach them.*

Once Isma'ee رَحْمَةُ اللهِ عَلَيْهِ was asked: "How did you mange to retain and preserve this knowledge, whereas your companions have forgotten it." He said: "My companions distanced themselves from healthy revision after studying, whereas I persisted with *takraar*."

There is a famous incident of Meer Sayed Shareef Jurjaani رَحْمَةُ اللهِ عَلَيْهِ that he went to study by Allamah Qutbud *Deen* Raazi رَحْمَةُ اللهِ عَلَيْهِ. He reached him when he had become extremely old. Allamah excused himself saying that

he was very old and sent him to one of his students, Mubaarak Shah رَحْمَةُ اللهِ عَلَيْه, who was the slave of Allamah Qutbud *Deen* رَحْمَةُ اللهِ عَلَيْه. He raised him from childhood and taught him until he himself became a teacher and an expert in every field and subject.

Generally people used to call him Mubaarak Shah Mantiqi رَحْمَةُ اللهِ عَلَيْه. Allah سُبْحَانَهُ وَتَعَالَى knows what happened and why Mubaarak Shah allowed Sayed Meer Saahib to only listen to his lessons. He was not allowed to read the lessons nor to ask any questions.

One day Mubaarak Shah slipped out quietly at night to observe his students who were busy with (*takraar*). He heard a voice from Sayed Meer Saahib's room saying, "The author of the kitaab has written thus, the *ustaadh* explains it in this manner and my explanation is like this." Mubaarak Shah stopped to lend an attentive ear. The explanation of Meer Saahib was so inspiring that Mubaarak Shah slipped into a state of ecstasy.

In the previous era, the *ustaadh* would emphasise greatly on *takraar* (revision). As a result, the students would gain such expertise in teaching during their student days that their teachers would make them teach the lessons themselves.

Hadhrat Moulana Abdul Hay Saahib رَحْمَةُ اللهِ عَلَيْه in his autobiography writes:

"Whenever I completed any kitaab, I started teaching it. Furthermore, he writes that with the help of Allah سُبْحَانَهُ وَتَعَالَى my proficiency in all subjects strengthened. Thereafter I did not experience any difficulty in explaining any book, no matter which book or subject it was. Eventually because of this *takraar*, I was able to teach books which I had never studied under any *ustaadh*. Some of those books are, Ishaaraat, the commentary of Toosi, Ufuqul Mubeen, the laws of tibb and the booklets of Uroodh."

It's obvious that this could not be achieved by a person with an ordinary ability. Furthermore in those days it was impossible to teach students without discussions, objections and refutations. In that era, to appease everyone was no easy task.

He then goes onto to write:-

### رضيت بدرسى طلبة العلوم

*The students would remain contented with the manner in which I used to teach.*

Moulana Muhammad Husain Saahib Ilaha Baadi رحمة الله عليه studied under Hadhrat Moulana Abdul Hay Saahib رحمة الله عليه. Besides the final year kitaabs he used to make him teach all the other books.

My *ustaadh*, Hadhrat Mufti Saeed Ahmad Saahib Muhaddith e Lakhnawi رحمة الله عليه related to me about himself, "After lessons if I could not find any student to make *takraar* with, I would sit in front of the wall and then, addressing the wall, I would repeat my lessons. I would imagine that my addressee had not yet understood the lesson, thus I would repeat it. In this manner, I would repeat the lesson several times until I would memorise it."

## Eighth Etiquette

## Going out in search of knowledge

Students should be thirsty for knowledge. If a person does not have the opportunity to obtain knowledge in his home town, he should undertake a journey for this. In the former days, to learn a single *Hadith* or a single *mas'alah* of *Deen*, people would travel for months and withstand great difficulties. They would express such happiness to learn just one *mas'alah* as a worldly person would, if he had to obtain a kingdom.

Hadhrat Abu Saeed Khudri رضي الله عنه narrates that Rasulullah ﷺ said: "A Muslim is never satiated with knowledge until he reaches Jannah."

Hadhrat ibn Abbaas رضي الله عنه narrates that there are two greedy people whose greed never ends. One who is greedy for *ilm* and the other who is greedy for this world.

Isa عليه السلام was once asked: "Till when should one pursue *ilm*." He replied: "For as long as you live."

It is narrated from Jabal ibn Qais رحمة الله عليه that once a person walked from Madinah to Damascus to meet Hadhrat Abu Darda رضي الله عنه and ask him about a certain *Hadith*. Hadhrat Abu Darda رضي الله عنه asked him: "Did you come here for any other purpose? Were you not thinking of also doing some trade? Have you especially come in search of this *Hadith*?" He replied: "Yes, I have come only for this purpose." Thereupon Hadhrat Abu Darda رضي الله عنه said: "If it is really so, then be happy, for verily I have heard from Rasulullah ﷺ that the one who comes out in search of *ilm,* the angels place down their wings for him and his road to Jannah is made easy. All the creation in the skies and the earth, including the fish in the sea make *dua-e-maghfirat* for an Aalim. The virtue of an Aalim over an Aabid (worshipper) is like the fourteenth full moon over the rest of the stars. The Ulama are the inheritors of the Ambiyaa. The Ambiyaa have not left behind dirhams and dinaars. They have left behind *ilm*. He who has obtained *ilm* has obtained a very valuable fortune."

Hadhrat Jaabir bin Abdullah رضي الله عنه says that I came to know that a certain Sahaabi رضي الله عنه had heard a *Hadith* from Rasulullah ﷺ. Immediately, I purchased a camel, mounted it and went out in search of that Sahaabi. After travelling for a month I reached Syria and met Abdullah bin Unais رضي الله عنه who had heard this *Hadith*. I seated the camel at his door and sent a message to his house that Jaabir is standing at your doorstep. The servant returned and asked, "My master enquires whether you are Jaabir bin Abdullah رضي الله عنه." I replied in the affirmative. Hearing this, Abdullah bin Unais رضي الله عنه came out and embraced me. I asked him, "I have heard that you know a *Hadith* regarding the oppressed, which I have not heard from Rasulullah ﷺ."

He replied, "Undoubtedly I heard Rasulullah ﷺ saying: 'Allah سبحانه وتعالى will gather the people (and he pointed towards Syria) in such a condition that their bodies will be naked and they will be barefooted. Thereafter Allah سبحانه وتعالى will call out in such a loud voice that everyone, far and close all will hear Him saying, 'I am The Judge, The King. No Jannati will be able to enter Jannah if he oppressed a Jahannami even to the extent of only a slap.' In the same way Rasulullah ﷺ mentioned regarding a Jahannami. I asked, "How will they be recompensed when even their bodies and feet will be naked?" Rasulullah ﷺ replied: "With one's virtues and sins, i.e. first one's virtues will be given to the claimant. If his good deeds are depleted, then the claimants' sins will be loaded on to the oppressor."

Abu Saeed A'amaa رحمة الله عليه reports that Hadhrat Abu Ayoob Ansaari رضي الله عنه travelled to Egypt from Madinah for the sole reason that he could hear one particular *Hadith* from Uqbah bin Aamir رضي الله عنه. When he reached there, Uqbah رضي الله عنه welcomed him. Hadhrat Abu Ayoob رضي الله عنه said, "I have come to hear one *Hadith* which no one besides you, from among those that are remaining, has heard."

Hadhrat Uqbah رضي الله عنه narrated the *Hadith* that Rasulullah ﷺ said: "When a believer conceals the sin of a person, on the day of *Qiyaamah*, Allah سبحانه وتعالى will conceal his sins." After hearing this *Hadith* Hadhrat Abu Ayoob رضي الله عنه approached his camel, mounted it and without waiting for even a moment, returned to Madinah Munawwarah.

Saeed ibn Musayyib رضي الله عنه says, “For one *Hadith*, at times, I used to travel for many days and nights.”

It was the saying of Sha’bi رحمة الله عليه “If any person travels from one corner of Shaam to the other corner of Yemen for the sole purpose of listening to one aspect pertaining to knowledge, then according to me, his journey has not been wasted.”

It is narrated from Hadhrat Abu Darda رضي الله عنه, that a person who does not regard travelling to distant places in the pursuit of knowledge as *Jihaad*, such a person has deficiency in his understanding.

It is narrated by Hadhrat Abdullah bin Zubair رضي الله عنه that Rasulullah ﷺ said: “A person who goes out in search of knowledge for fear that he will die a *Jaahil* (ignoramus) or a person who goes out to revive the *sunnah* for fear that the *sunnah* will be destroyed, then his example is similar to a *Mujaahid* (warrior) who has come out in the path of Allah سبحانه وتعالى. That person whose actions have kept him behind, his lineage will certainly not be able to make him progress.”

Abdullah bin Mubaarak رحمة الله عليه was asked: “Until when will you pursue acquiring *ilm?*” He replied: “Until death.”

It is the saying of Ibn Abi Ghassaan رحمة الله عليه: “A person is only an Aalim until he is a student. He becomes a *Jaahil* when he bids farewell to his quest of knowledge.”

It is the opinion of Ibn Shabeeb رحمة الله عليه that ones disposition and temperament are corrected with proper tarbiyah (Islaamic nurturing) and knowledge is obtained by searching for it.

Imaam Abu Yusuf رحمة الله عليه travelled to different places and gained much benefit from the *asaatidha* of those places. The total number of *asaatidha* he studied under were well over a hundred.

After Imaam Abu Haneefa رحمة الله عليه passed away, Imaam Muhammad رحمة الله عليه travelled to Makkah Mu’azamah, Madinah Munawwarah, Basrah, Waasit, Shaam, Khuraasaan, Yamaamah and other countries and took benefit from hundreds of teachers at these centres.

It is recorded in the biography of Ishaaq bin Rahwaih رحمة الله عليه that in those days he went to study in all the *Deen*i Madaaris and centres and took benefit from different Ulama and Muhadditheen, despite them being thousands of miles apart from one another.

Sufyaan ibn Uyaynah رحمة الله عليه had taken benefit from more than eighty Ulama. For this, he had to travel great distances.

Abu Usaamah رضي الله عنه mentions about Abdullah bin Mubaarak رحمة الله عليه

ما رايتُ رجلاً اطلب للعلم فى الافاق من ابن المبارك

*"I've never seen any person travelling from country to country in search of ilm as I've seen Ibnul Mubaarak* رحمة الله عليه*."*

Imaam Shubah رحمة الله عليه had learnt *Hadith* from more than four hundred Taabieen for which he had to travel far and wide.

Ali ibn Ma*Deen*i رحمة الله عليه had traversed the land of Makkah Mukarramah, Madinah Munawwarah, Baghdaad, Koofah, Yemen and other countries in the search of *ilm*.

Abu Haatim Raazi رحمة الله عليه was an Imaam in *I'lal* (a science of *Hadith*). It is written about him in Tazkiratul-Huffaaz that he had left his hometown in the search for knowledge whilst he was still very young. For years he would be travelling. On his return home he would remain for a short while and thereafter would leave again.

Imaam Zahabi رحمة الله عليه writes that when he went out in search of *ilm* for the very first time, he remained on this journey for seven years. He travelled from Bahrain to Egypt by foot. At that time he was twenty years of age.

Imaam Bukhaari رحمة الله عليه travelled to all the Islaamic states in search of knowledge.

Imaam Lais ibn Saeed رحمة الله عليه had travelled to different Islamic countries and took benefit from the Ulama there. Amongst his *asaatidha*, were many great Taabi'een.

Imaam Maalik رحمة الله عليه narrates that Saeed ibnul Musayyib رحمة الله عليه said "For one *Hadith* I used to travel for many days and nights."

Ibnul Muqri رحمة الله عليه says that in order to obtain one copy (of a kitaab) I travelled 70 manaazil.[1]

My father's *ustaadh* Moulana Lutfullah Saahib رحمة الله عليه lived in a place called Chenehra Laalpur. In order to acquire knowledge he travelled to Paani Patt, Dehli and other places. After twelve years, he qualified and then returned home. When he returned, he brought along many boxes of kitaabs. There are many unique incidents regarding him.

Hadhrat Moulana Shah Abdul Qaadir Raipuri Saahib رحمة الله عليه travelled to Paani Patt, Dehli, Sahaarunpur, Raampur, Bareli and other places in his quest of knowledge. He also had to endure much difficulty. For more details in this regard, refer to his biography.

One student by the name of Muhammad Haneef was living in Purtaab Garh. He decided to acquire knowledge in his old age. After travelling to different places he reached Paani Patt. He studied there for a long time. When I (the author) went to Sahaarunpur from Paani Patt, he arrived there three days later. He himself explains the details of his journey. He says: "From the time I left Paani Patt I had very little money, I was travelling by foot. I had many books with me, hence I had to travel a distance and leave half my goods there. Thereafter I would return and take the remainder of my goods. Wherever night fell, I would stop. As long as I had money with me I used to eat chana and other things. In this manner after many weeks I reached Sahaaranpur."

When we met, his eyes filled with tears. He said to me, "For many days, I have not eaten anything, please give me something to eat." He was very pious and Allah fearing. He never used to ask for anything from anyone. He was very particular about performing Salaah in the first saff with *takbeer-e-Ula*. After qualifying he went back home for a few days. Thereafter he went to live in Farkh Aabad.

[1] One manzil equals a days journey

Once he wrote to me saying, "This is the last letter I am writing to you. Now I am going to spend my life in such a place where no one knows me." After that I have no information as to his whereabouts.

Haafizul Hadith Abul Abbaas Raazi رحمة الله عليه was blind from birth. Despite this handicap, he travelled to Balkh, Bukhaaraa, Nishaapur and other places to learn *Hadith*.

Haafiz ibn Taahir Maqdisi رحمة الله عليه, in search of *Hadith* used to travel by foot. He used to place his kitaabs on his back. Due to exertion, blood used to pass out with his urine. The author of Ulama-e-Salaf, writes that Haafiz Saahib رحمة الله عليه had travelled with much difficulty. Besides the places that have been mentioned above there were many more places that he had travelled to. These included Baghdaad, Makkah Mukarramah, Jazeerah, Tunis, Damascus, Halab, Jazeerah-e-Isfahaan, Nishaapur, Hiraat, Rahbah, Luqaan, Madinah Tayyibah, Nahawaared, Ambaar, Isfraain, Aamil, Ahwaaz, Bustaam, Khusroo, Jard, Jarjaan Aamad, Yusnaj, Basrah, *Deen*wari, Ummi, Sarkh, Shiraaz, Qazwain, Kufah.

Once Haafiz Abu Abdillah Isfahaani رحمة الله عليه described the places he had travelled to. He writes that there were one hundred and twenty different places that he had travelled to in order to obtain *ilm*.

Imaam Izzud *Deen* Maqdisi رحمة الله عليه went to study in Baghdaad when he was fourteen years old.

Haafiz Abdul Khitaab Andalusi رحمة الله عليه travelled the whole of Spain to obtain *ilm*. After qualifying, he travelled to Maraakish and other countries and thereafter he went to Egypt, Syria, Iraq, Arabia and Khuraasaan.

Abu Haatim Raazi رحمة الله عليه says, "Once during a journey, when I disembarked from the ship I had absolutely no money to spend. I had two companions with me whose condition was like mine. The three of us remained hungry for three days. We travelled by foot."

In the present era it will be difficult to believe that there were such people in former times who walked hundreds of miles in search of *ilm*. There was a kind of desire in their hearts for knowledge as a result of which they could not remain in one town or one country for too long. They used to

travel across oceans and continue their search. If today there was even a spark of that enthusiasm, we would not find this decline in *ilmi* pursuits. *ilm* cannot be obtained without going door to door and sitting in the gatherings of people of perfection.

ماندگان مانه درگردی　　　　هرگزاے خام آدمی نشوی

*O you deficient one! Until you do not leave the constraints*
*you will never attain perfection*

In Bustaanul Muhadditheen there is an incident recorded of Abu Bakr Ismaeel رَحْمَةُ اللهِ عَلَيْهِ that his relatives did not allow him to travel anywhere. Wherever he wished to travel to, they always placed impediments in his path. In that time, Muhammad bin Ayoob Razi رَحْمَةُ اللهِ عَلَيْهِ, who was a very great Aalim and Muhaddith, passed away. When Abu Bakar Ismaeel رَحْمَةُ اللهِ عَلَيْهِ heard this he was extremely grieved and tore at the clothes on his body in grief.

On seeing this, his relatives gathered and asked him the reason for this. He replied, "Have you not seen what a great Aalim has passed away? You did not allow me to go to him. I am very grieved at this." His relatives consoled him saying that even though he passed away there are many other Ulama that are alive. Whoever he wished to go to, he may now go and benefit from them.

Subsequently, he left his home town and travelled to different towns and countries and took benefit from great Ulama and Muhadditheen. He accomplished and mastered the fields and sciences of *Hadith* and his achievements extended over the domains of *Deen* and dunya.

Khateeb Tabrezi رَحْمَةُ اللهِ عَلَيْهِ, the commentator of Humaasa, once found a book on Lugat which was authored by Abul Mansoor رَحْمَةُ اللهِ عَلَيْهِ and contained many small volumes. In order to understand its meaning he went to one of the Ulama in the town. He suggested that he should go to Abul Ala Ma'ree رَحْمَةُ اللهِ عَلَيْهِ. Khateeb رَحْمَةُ اللهِ عَلَيْهِ placed those volumes in a bag and loaded it on his back and travelled by foot from Tabreez to Ma'raa (a place in Shaam). On the way the books became so wet with perspiration, that when the people of Baghdaad saw this, they assumed that this was due to water. Nevertheless,

in this condition Khateeb رحمة الله عليه reached Ma’raa in the service of Abul A’la and found a solution to his aspirations.

## Ninth Etiquette

## Firmness and tolerance in the search of knowledge

Students should tolerate any difficulties and hardships that are experienced in their quest for *Ilm.* This is an invaluable blessing from Allah ﷻ. They should keep the lives and the examples of the *Akaabireen* (pious predecessors) in front of them. Those are the real giants, who for the sake of *Deen* tolerated different kinds of hardships and difficulties. They persisted despite these constraints and impediments.

Had they not been so dedicated, it is difficult to comprehend how *Deen* would have reached us? Whatever *barakah* (blessings) has reached us, is through the efforts of those who had to bear great difficulties and hardships during their quest for knowledge.

Hadhrat Jaabir رضي الله عنه narrates that Rasulullah ﷺ said: "That person who dies whilst seeking knowledge, (with the intention), of reviving Islaam, will be just a rank lower than the Ambiyaa عليهم السلام."

Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Abu Zar رضي الله عنه narrate that Rasulullah ﷺ said: "If a student passes away whilst studying, he passes away as a *shaheed* (martyr)."

The *Ashaab-e-Suffah* رضي الله عنهم were such that they used to endure hunger for days on end. If they came by anything, they would eat. If someone gave something to Rasulullah ﷺ, he would distribute it amongst them. Under such conditions they learnt from Rasulullah ﷺ and benefited the entire world.

Imaam Maalik رحمة الله عليه has stated: "It is not possible to acquire this knowledge without tasting the sweetness of poverty and hunger in its quest." He explains the difficulties and the poverty of his *ustaadh* Rabeeah رحمة الله عليه. He says that Imaam Rabeeah رحمة الله عليه had become so poor that he had to sell the roof of his home. At times his food would be the left over rotten raisins from the stables in Madinah Munawwarah. He would pick them up, clean them and eat them.

Imaam Tabraani رحمة الله عليه, in search of the knowledge of *Hadith* had also undergone great difficulty. He did not have a bed for thirty years. He used to sleep on grass mats.

Khateeb رحمة الله عليه writes regarding Haisham bin Jameel رحمة الله عليه that twice he had been a victim of poverty and destitution.

It is written about Imaam Ahmad ibn Hambal رحمة الله عليه that once whilst he was studying in Makkah Mukarramah with Sufyaan ibn Uyaynah رحمة الله عليه, contrary to the norm, he did not attend the lessons. Everyone was surprised as he had not been absent before. After enquiring, they found that his clothes were stolen and he had no clothes to wear, nor did he have any money to purchase another set.

Ali bin Jaham, who is the narrator of this incident says, "I presented some money to him and said that accept it as a gift or as a loan. He refused to accept it. Thereafter I suggested to him to transcribe something for me and take the money as payment. Then only did he accept it." Ali bin Jaham kept that script from the hands of Imaam Saahib as a *tabarruk* (blessing). He used to show it to others and explain the circumstances as to how it was written.

Ishaaq bin Rahwayh رحمة الله عليه, a companion of Imaam Ahmad ibn Hambal رحمة الله عليه, explains that during his student days he used to sew (and sell) trousers and with that income fulfil all his needs. If anybody wanted to give him something he would refuse. When he was leaving for Yemen, he still owed a small sum of money to the baker but he did not have anything with him. He left behind the shoes he was wearing and proceeded barefoot. He joined the labourers who used to load and offload the camels. He took care of his provisions for the road by taking on whatever odd jobs he could find.

Imaam Abu Yusuf رحمة الله عليه said: "I and many others with me, went out in search of knowledge. However, benefit had reached only those, whose hearts were ripened with sour milk." Thereafter he mentioned an incident (explaining this statement). He says, "In my home the *roti* used to be prepared very early in the morning and sour milk used to be spread onto it. I used to eat it and attend lessons. When I used to return I would eat the same food again. Those who had enthusiasm for good food would be

preoccupied in the preparation of their food but they were deprived of a great portion of *ilm*."

Imaam Shaafi'ee رحمة الله عليه explained his condition during his student days. He said: "I had become an orphan. My mother sent me to the maktab but we did not have anything to give to the *ustaadh*. It was my good fortune that whenever the *ustaadh* left the classroom then I would look after the students. In this way I completed my Qur'aan. Thereafter I would attend the gatherings of the Ulama in the Musjid. Whenever I heard a *Hadith* or *mas'alah*, I memorised it immediately. My mother was so poor that she had no money to even buy paper for me. Out of desperation I used to look for some bones. If I found any, I picked it up and used it to write on. When it was covered with writing, I used to keep it safely at home in an old earthenware jar.

Allamah ibnul Jawzi رحمة الله عليه writes about his student days. He says, "We passed the morning and evening in such a way that there was no preparation of food. But all thanks to Allah سبحانه وتعالى, who saved us from being obligated to the creation."

Hadhrat Nizaamud *Deen* رحمة الله عليه was five years old when his father passed away. His mother, who was a very pious and Allah-fearing woman, made arrangements for his *ta'leem* (studies). Most of the time there used to be poverty in the home. When there was no food in the home, his mother used to say, "Today we are the guests of Allah سبحانه وتعالى." Khawjah Saahib رحمة الله عليه says, "I used to get extremely happy when I used to hear these words. One day, a servant of Allah سبحانه وتعالى brought some grain to our house. For several days we continuously prepared roti from this grain. I became very perplexed and was waiting in anticipation for the next occasion my mother would announce that we are once again the guests of Allah سبحانه وتعالى. Eventually the grain got finished and my mother announced that today we are the guests of Allah سبحانه وتعالى. On hearing this, I became so happy that I cannot explain it."

Right up to his end, Khawjah Saahib remained in poverty and destitution. Moulana Sayed Abul Hassan Ali Nadwi رحمة الله عليه writes that when Khawjah Saahib رحمة الله عليه had made Dehli his hometown, all the wealth, money and jewellery of India was abundant in Dehli. There was such abundance that

for one *jatyal* (type of weight) one could get roti equivalent to two *ser* (type of weight) of wheat and for two *jatyal* he could get one *mann* (about 800g) of watermelon.

But the poverty of Khawjah Saahib رحمة الله عليه was so severe that he says, "I did not posses one *daang* (type of currency) with which I could purchase some bread and feed my mother, sister and the people at home who were under my care. Despite the abundance of sweet melon, the entire season used to pass and I was never able to taste the fruit. However, I remained happy in this condition and I used to hope that the remainder of the season also passes by in this manner."

Hadhrat Moulana Abdul Qaadir Raipuri رحمة الله عليه spent his student days in much adversity. At times he used to eat leaves. Once whilst studying in Raipur someone sent a letter to his home stating that he had passed away. When Moulana رحمة الله عليه heard this, he wrote a letter to his mother informing her that he was alive. However, his mother insisted and sent his father to Raipur to see for himself as Moulana had not gone home since the time he had left for his studies. He decided that he will only return after completion.

He says, "When my father came to Raipur, I expressed this desire to him. My father was happy and concurred that it was also his opinion." Moulana did not even posses any bedding. He borrowed bedding from someone for his father. Thereafter he went to study in the light of a lantern in the bazaar. He came back only after he completed his *muta-la'ah* (studies) and sat down in the musjid. When it became very cold, he wrapped himself up in a *chataai* (straw mat) and spent the night in this manner.

Sheikhul *Hadith* رحمة الله عليه writes in his Aap Beeti, the famous incident of Hadhrat Raipuri رحمة الله عليه. During his student days, one year of extreme cold had passed where he had no warm clothes, blankets or duvets to protect him from the cold. His intense *ghairat* (shyness) prevented him from expressing his condition to anyone. After Maghrib he would take his kitaabs into the musjid and sit in front of the geyser. After Esha he would go back and sit there. People used to think that he was addicted to inhaling fumes of the fire. When all the Musallis were gone he used to close the doors of the musjid and lie down in one corner of the saff. Thereafter he would take the mat into his hand and wrap himself up until he reached the

other corner. The entire mat would cover him. That used to be his bedding as well as his covering. The entire night, wind would blow on his head and feet. Towards the end of the night he would roll over towards the other end until the entire saff was re-opened.

Once during his student days, Hadhrat Sheikhul *Hadith* Moulana Muhammad Zakariyya Saahib's رحمة الله عليه shoes had broken. He spent six months without shoes.

The principal of Mazaahirul Uloom, Hadhrat Moulana As'adullah Saahib رحمة الله عليه studied in Thaanabawan. It was a rule in those days that during the winter those who wished to make wudhu with hot water had to deposit two paisa weekly (into the Madrasah). Hadhrat Moulana رحمة الله عليه used to say that I did not even possess that amount. I used to make wudhu with cold water. I was not concerned about eating and drinking. Whatever I got, I ate and if I did not get anything still I made Shukar.

Due to them enduring such difficulties during their student days, Allah سبحانه وتعالى chose them for the services of the Khaanqah and the Madaaris. Who knew at that time that this person living a life of helplessness would become a Sheikh of Tareeqat in the future and a great Aalim of the knowledge of Prophethood? The *barakah* and benefit that the world is still receiving from Raipur and Sahaarunpur is no secret. Whoever wishes may go and witness it himself.

Nowadays, if students wish that Allah سبحانه وتعالى takes the work of *Deen* from them, they should worry about rectifying themselves. They should follow the example of the *Akaabireen*. Then only will the aptitude to serve *Deen* be created in them. Nowadays, we see that students are always demanding their comforts. They even go to the extent of striking. They will bring a stop to the *Ta'leem* at the Madrasah, disrespect their *asaatidha* because they are not permitted to pass their time in the Madrasah according to their own wishes. Why are there impediments being placed in their path? Why are they taken to task for their misdemeanours? If there is a delay in the food or if the gravy is thin, then upon this they would begin to behave in such a way as though the Day of Reckoning has arrived.

The irony of this is that these demands come from such students who are not deserving of receiving help from the Madrasah. They are Saahib-e-

Nisaab themselves. Their possessions are so much that it amounts to nisaab. But they conceal their true conditions and claim that they are deserving of assistance and an allowance from the Madrasah. Thereafter, they take exception over trivial issues.

When I (the author) was studying *mantiq* (logic) in Madrasah under Moulana Ajub Noor رَحْمَةُ اللهِ عَلَيْه, there was a student who insisted that he wanted to study *Shaafi'eeah* by me. I myself had lots of kitaabs to study and I had no time for extra *muta-la'ah* and *takraar*. However, due to his persistence I started teaching him. The condition of this student was such that during the Madrasah holidays he would take on a job. As long as he had money he would make his own arrangements for food. When that was depleted he never asked anyone for anything. When he used to be extremely hungry he used to go to the market place and pick up the vegetable leaves that had fallen to the ground. He would boil it, add salt and eat it. I would call him to join me for meals but he would decline. Occasionally, he did join me.

Haafizul *Hadith* Hajjaaj Baghdaadi رَحْمَةُ اللهِ عَلَيْه had gone to Shabaabah to acquire knowledge. His mother made a hundred rotis which he took with him in an earthenware utensil. Daily, Hajjaaj would soak one roti in water and eat it. Whilst studying, his rotis were finished. Thus he had to leave the benevolent company of his *ustaadh*.

Sheikhul Islaam Baqee ibn Makhlad رَحْمَةُ اللهِ عَلَيْه explains a heartrending incident. He says that I know of a student who went through such stringent times, that he passed his time eating beetroot leaves. Despite such difficulties and poverty he did not lose his courage and continued with his studies.

Once, on a journey, Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْه, during his student days, did not find anything to eat for three days. He survived on the herbs and leaves of the jungle.

Ibnul Muqri, Abush Shaikh and Tabraani رَحْمَةُ اللهِ عَلَيْه were studying in Madinah Tayyibah at one time. Such a time came upon them that they had to fast continuously. When they became distressed with hunger, they presented

themselves at the *Raudha e Mubaarak*[1] of Rasulullah ﷺ and announced: "O Rasulullah ﷺ, hunger has overtaken us."

Thereafter Imaam Tabrani رَحْمَةُ اللهِ عَلَيْهِ sat there and said: "Either death overtakes me or sustenance will come." Ibnul Muqri and Abush Shaikh returned to their quarters. How could such a call go unanswered? After a short while they heard a knock on the door. When they opened it, they saw a person from the progeny of Hadhrat Ali رضي الله عنه with two slaves. They were carrying plenty of goods on their heads. The person said "Rasulullah ﷺ commanded me (in a dream) to deliver something to you."

When Sheikhul Fuqahaa, Imaam Yarqaani رَحْمَةُ اللهِ عَلَيْهِ went to study in Isfaraain, he lost three *ashrafis* (gold coins) on the way. Only one dirham remained. When he reached Isfaraain, he gave the dirham to a baker. Daily he would purchase two rotis from the baker and take one volume of a certain book from Ahmad Ibn Basheer and copy it until the evening. At night he would return the volume that he copied. After completing thirty volumes, his dirham was depleted and he was compelled to leave Isfaraain.

When Imam Abu Ali Balkhi رَحْمَةُ اللهِ عَلَيْهِ was in Asqalaan he had become so constrained that on several occasions he suffered from pangs of hunger and due to weakness he could no longer write. When he was overcome with extreme hunger, he would sit by the bakery hoping that he will gain some strength from the aroma of the food.

Imam Abu Haatim Raazi رَحْمَةُ اللهِ عَلَيْهِ explains his own experience. He says: "I stayed in Basrah for fourteen years. Once, due to difficult conditions, I had to actually sell my clothing. When I spent those funds also, I remained hungry for two days. Eventually, I had to express my condition to one of my friends. It was my good fortune that he had one *ashrafi* (gold coin). He gave me half of it."

Someone had seen Abul Alaa Hamdaani رَحْمَةُ اللهِ عَلَيْهِ in Baghdad, standing in one of the masaajid and writing in the light of a lamp. It was quite evident that had he possessed the money for paraffin, he would not go through such difficulty.

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[1] The noble grave of our beloved master may peace and blessings of Allah ﷻ be upon him

Abul Mansoor Faaraabi رحمة الله عليه, during his student days, was so poor that he could not afford paraffin for his lamp. At night he used to study in the light of the lantern of the guards. These scholars progressed in their knowledge under such trying conditions. As a result, the entire world benefited from them. Nowadays, despite all the ease, the attitude of the students is quite disappointing.

Such negative attitude from the students is all the more depressing when we know that many of these students are recipients of sizable bursaries from the Madrasahs. Not withstanding this, a separate allowance also comes from home, yet they complain about hard times. To top it all, they go out looking for extra tuition. It's obvious when a person takes tea thrice a day, has breakfast, eats paan, wears a watch, glasses, sherwaani, good clothes, eats good food and all these become his necessities of life, then no matter how much he earns, it will be insufficient.

This indifference of the modern student is all the more difficult to comprehend since *Ahaadith* like the one below has been studied by them in great detail.

إياك والتّنعم فانّ عباد الله ليسوا بالمتنعّمين

*Stay away from living a luxurious life. Verily the (true) servants of Allah سبحانه وتعالى do not love such a life.*

This beauty and adornment has kept them distanced from kitaabs and studying. They have become the reality of this poem.

ع  ماه درس صرف سد مرگراں     تاچه خورم صیف وچه پوشم ت

*"My entire life has passed in this worry, what I will eat in the summers and what will I wear in the winters."*

Nowadays, in the pursuit of one's sustenance, one is totally ignorant and un-concerned about his *Deen* and religion.

May Allah سبحانه وتعالى save us and all the believers.

Moulana Room رَحْمَةُ اللهِ عَلَيْه says:

عاقبت سازد ترا ازدیں　　　　ایں تن آرائی وآں تن پروری

*Eventually this adornment of one's body and one's clothes will detach you from your Deen.*

Once, a person, after noticing the vast knowledge of Imaam Tabraani رَحْمَةُ اللهِ عَلَيْه asked him, "How did you acquire so much *Ilm* (knowledge)?" Imaam Saahib رَحْمَةُ اللهِ عَلَيْه replied: "Beloved brother, for thirty years my back did not enjoy the comfort of any bed besides a straw mat."

Imam Baghawi رَحْمَةُ اللهِ عَلَيْه was a famous Muhaddith. It is recorded about him in Bustaanul Muhadditheen that he was a person who fasted by day and performed lengthy salaah by night. He lived a life of abstinence and contentment. At the time of *iftaar*, he sufficed on a piece of dry bread only. People insisted that eating only dry bread would affect the brains. Thus he started using olive oil with bread instead of curry.

Once Meer Mubaarak رَحْمَةُ اللهِ عَلَيْه, the Muhaddith of Balgraami fell unconscious. After much questioning he revealed that he had nothing to eat for three days. Meer Tufail, who was his student prepared some food and presented it to him.

When he brought the food, Hadhrat said to him: "From the time you asked me about my condition I was expecting that you will bring some food. Hence this is *Ishraafun Nafs* (a type of begging). I will not eat this food." Meer Tufail, without any insistence removed the food from his presence and went away. After some time, he returned and presented the food to his *ustaadh* and said to him: "Hadhrat, when I picked up the food and went away, you did not expect me to bring it back." He replied: "No." Upon this, Meer Tufail said: "Now there is no *Ishraaf*, please partake of the food."

He was pleased with this wise plan of his student and commented that he had planned with great foresight.

It is recorded in the biography of Hadhrat Moulana Fazlur Rahmaan Ghanj muraadabadi رَحْمَةُ اللهِ عَلَيْه that for many days he suffered hunger. He was

studying in Dehli. Once he was coming home and was very fortunate to have experienced the unseen assistance of Allah سبحانه وتعالى. He says, "I saw a hand coming out of a bush holding a utensil of *Mithai* (sweetmeats). I took it and ate from it."

Moulana Muhammad Husain Saahib Ilah Baadi رحمة الله عليه says that during his student days he passed all his time in a very small room.

My Dada, (paternal grandfather)[1] whilst studying in Paani Patt under Hadhrat Moulana Qaari Abdur Rahmaan Saahib Paani Patti رحمة الله عليه became restless with hunger. He began eating some *chana* which he had bought. Hadhrat Qari Saahib رحمة الله عليه enquired what he was eating? Dada would say that I became very grieved at this. Hadhrat will think that I am not content with the food I am getting. The effect of this was that he never bought anything to eat ever again during his student days. He sufficed on whatever food was made available.

Hadhrat Moulana Shah Abdul Ghani Phulpuri رحمة الله عليه passed his student days with great difficulty. With the exception of one set of clothes, he did not posses any other. He would wash and wear the same clothes immediately. Hadhrat's condition remained like this right to the end. His clothes consisted of a Kurta made from very simple cloth and one lungi. With this simplicity, Allah سبحانه وتعالى had given him much awe, the like of which not even the kings possessed. He was so loved by the people, that they were prepared to sacrifice their lives for him with just one indication.

It is recorded regarding Muslihul *Ummah*, Hadhrat Moulana Shah Wasiullah Saahib رحمة الله عليه that most of the time he did not posses even one cent during his student days. However, the level of his independence was such that he never asked anyone for anything. The boarding was far from the Madrasah. He would take dry bread from the kitchen and eat it with molasses (unrefined sugar) or salt.

Whilst I was studying in Kaanpur, my cousin Moulana Haafiz Sayed Ni'matullah Saahib رحمة الله عليه was studying with me. He was studying hifz in Jaamiul Uloom. There was no spending allowance stipulated for students in the hifz class. In those days you would get one large biscuit for one *paisa*.

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[1] The authors grandfather

He used to live on one biscuit and at times on *chana* for the value of one *paisa,* for the entire day. At night, he used to share his rations with four other students. He continued like this for approximately one year. Later on, we both went to Paani Patt.

Hadhrat Mufti e A'zam Mufti Kifaayatullah Saahib Dehlawi رحمة الله عليه after learning the Quraan and the elementary books in Urdu and Farsi went to Shah Jahaanpur which is part of Khalil Sharqi to study his elementary books of Arabic, Sikandarnama, etc. in Madrasah I'zaaziya. His first teachers in Arabic were Haafiz Badhun Khan رحمة الله عليه and Moulana Abdul Haq Khan. They sent him to further his studies in Muraadabaad at Madrasah Shahi. At that time Hadhrat Mufti Saahib was about fifteen years old. Moulana Abdul Haq Khan رحمة الله عليه wrote a letter and gave it to him. Haji Muhammad Akbar, who was the vice principal saw the letter and spoke very politely. Temporarily, he put him up in the Haati Khana Musjid by Moulana Abdul Khaliq Saahib رحمة الله عليه. Thereafter he chose the court room of Muhammad Ismaeel, the lawyer, as a permanent residence.

Arrangements for food were made from the Madrasah. For his basic expenses, he worked with his own hands. During his student days he never stayed in a musjid. He did not place the burden of his responsibility on anyone's shoulders. During his stay in Deoband and Muraadabaad, he used to crochet topees and sell them. He continued studying for two years in Madrasah Shaahi, Muradabaad. Thereafter in 1312 he enrolled in Darul Uloom Deoband. For three years he stayed in the boarding of the Madrasah. Together with a few classmates, they used to cook their own food. They would make the curry themselves. They would get the rotis made in the bakery. He qualified in Darul Uloom in 1315 at the age of twenty two. Thereafter the position that Allah سبحانه وتعالى granted him in *Deen* and *dunya* is known to one and all.

There are hundreds of similar incidents of the servants of Allah سبحانه وتعالى who, during their student days, tolerated much hardships and difficulties. Eventually, Allah سبحانه وتعالى took the service of *Deen* as well as the effort of Islaah and reformation from them.

## Tenth etiquette

## Keeping contact with a Shaikh-e-Kaamil

Every student should establish some kind of contact with a sheikh (spiritual guide) during his student days. Thereafter, with due consultation, he should discharge his affairs.

After graduation, a student should stay in the company of his sheikh and rectify his outer and inner faults. Only then should he commence serving *Deen*. Without reformation, it is extremely difficult to inculcate sincerity. If one is unaware of the ploys of the nafs, then there will always be the fear of corruption instead of reformation.

The primary reason for the decay in the student group is understood from the following ayat of the Qur'aan:

**فاذا فرغت فانصب والى ربك فارغب**

*"When you have completed your immediate task, then exert yourself and turn to your Rabb".*

Hence the Ulama who are the heirs of Ambiyaa عليهم السلام, should also engage in *zikr*, *fikr*, sit in seclusion and take an account of themselves.

One should ponder over what made Imaam Ghazaali رحمة الله عليه so restless despite being engaged in learning and teaching, writing of books, etc. which is a great attraction in today's times. He himself says: "The most virtuous of occupations to me is teaching *Deen*. However, after much contemplation I found that I am focusing all my effort towards that knowledge which was not the most important nor would it have benefited me in the *Aakhirah*."

"Thus I checked my intention and I found that it was not solely for Allah سبحانه وتعالى, rather it's motivating factor was name and fame. Eventually I was convinced that I was on the edge of destruction. Had I not made *Islaah* (self reformation), I was heading for great danger. I spent approximately eleven years in purifying my nafs, correcting my character and cleansing my heart with the *Zikr* of Allah سبحانه وتعالى."

Additionally, he says, “It is not possible to go into the details of what I attained in that time, or the (kashf) inspirations I had achieved. Nevertheless, for the sake of the readers I will just mention that most definitely, the Soofiya are the people treading the path of Allah ﷾ and their way is by far the best way. Their path is the straightest and their character is the most sublime.”

“If all the intelligent, wise and knowledgeable people of the *Ummah* got together and tried to bring about a better character than them, they will not be able to do so. Every act of theirs be it external or internal, is taken from the niche of Nubuwat. There can be no Noor on the face of this earth better than the Noor of Nubuwat which lights up the way to eternal success.”

After spending time in seclusion and attaining this Noor, once again he commenced teaching at the madrasah. He himself explains the difference in his teaching before and after making *islaah*. He says: “There is a world of difference between the first time I taught and my teaching now. Previously, my teaching was to achieve some position and recognition. All my actions and utterances were indicative towards this. This was my sole intention. Now I invite towards such knowledge, which teaches one to ignore fame and position.”

Moulana Jalaalud Deen Roomi رَحْمَةُ اللهِ عَلَيْه was a great sufi. There always used to be a group of Ulama and students around him. Even the Soofis would take benefit from him. Whenever he mounted his animal he would have a group of Ulama, students and wealthy people escorting him. Despite all this, he found a deficiency within himself which prompted him to present himself in the service of Shamsut Tabreez رَحْمَةُ اللهِ عَلَيْه. This is where he spent a great part of his life in spiritual exercises.

It was after this that Allah ﷾ had blessed him with a revived spirit through which thousands of dead hearts were resuscitated. This was the result of sitting in the company of a Sheikh-e-Kaamil.

Hadhrat Moulana رحمة الله عليه writes in one place.

مولوی ہرگز نہ شد مولائے روم تا غلام شمس تبریزی نہ شد

*The master of Rome would have never attained a mastery until he surrendered into the slavery of Shamsut Tabrez.*

How true it is, first you have to become the slave of some Allah Waala then only can you become an Imaam of the world.

If we look into the biographies of Hadhrat Peeran-e-Peer, Sheikh Abdul Qaadir Jeelani رحمة الله عليه, Hadhrat Khwajah Mu'eenud *Deen* Chisti رحمة الله عليه, Khawjah Bahaa'ud *Deen* Naqshabandi رحمة الله عليه, Khawjah Shihaabu*Deen* Saharwardi رحمة الله عليه, Khawjah Bakhtiyaar Kaaki رحمة الله عليه, Hadhrat Mujaddid Alf-e-Thaani Sirhindi رحمة الله عليه, Hadhrat Saabir Kalyari رحمة الله عليه, Hadhrat Khawjah Nizaamu*Deen* Auliya رحمة الله عليه and many others besides them, we will find separate books written on each of them and the difficulties and hardships that these luminaries underwent for their self reformation. For lengthy periods they remained in the company of their spiritual mentors and trained their nafs. Thereafter, the work of reformation that Allah سبحانه وتعالى had taken from them, is apparent to the entire world.

Hadhrat Sayed Shah Alamullah Saahib رحمة الله عليه stayed in the company of Hadhrat Sayed Aadam Binnori رحمة الله عليه with much difficulty and hardship and traversed all the stages of sulook. Then, he lit up the entire world with his inner noor.

Hadhrat Moulana Qasim Nanotwi رحمة الله عليه, Hadhrat Moulana Rashid Ahmad Gangohi رحمة الله عليه and Hadhrat Hakeemul *Ummah* رحمة الله عليه, despite possessing unique qualities, found it necessary to present themselves at the doorstep of Hadhrat Haaji Imdaadullah Makki Saahib رحمة الله عليه in order to undergo spiritual training (tarbiat) from him for a long period. After this training under the Shaikh, they attained the epithets of Mujaddid-e-Asar and Imam-e-Rabbaani.

For a long period the Qutub of the time, Hadhrat Moulana Yacoob Saahib رحمة الله عليه and Sheikhul Hind Hadhrat Moulana Mahmoodul Hassan Saahib رحمة الله عليه, consistently made their tarbiyat under the guidance of Imam-e-Rabbani, Hadhrat Moulana Rashid Ahmad Gangohi Saahib رحمة الله عليه.

It is written in the biography of Hadhrat Moulana Abdul Qadir Raipuri Saahib رحمة الله عليه, who is a Buzurg of a recent era, that for years he remained in the company of his sheikh Hadhrat Shah Abdur Raheem Saahib Raipuri رحمة الله عليه for reformation of his nafs. In that time whatever was achieved was due to the sheikh. Refer to his biography for details.

Hadhrat Moulana Shah Abdul Ghanie Saahib and Shah Waseeullah Saahib رحمة الله عليه had spent a better part of their lives in the company of their Sheikh, and underwent different degrees of difficulties. There are many people who are still alive, who have witnessed first hand, thousands of people benefiting from these Buzurgs. Their *faiz* (blessings) continues to this day.

Today, those servants of Allah سبحانه وتعالى who are instructing with righteousness and guidance had first disciplined and rectified themselves. Thereafter, Allah سبحانه وتعالى entrusted them with His *khidmah (service).*

My purpose is not to explain in detail the lives of those Akaabir who purified themselves with spiritual exercises and remained in the company of their Mashaaikh. A few examples have been cited to clearly show that if any person wishes to purify himself from evil and adorn himself with righteousness and goodness, then it is not possible for him to achieve this alone, without aligning himself to any Sheikh-e-Kaamil. This is especially for those who have a desire to serve *Deen*.

Whether it is in a Madrasah or in any other way, it is extremely necessary for him to first rectify himself and thereafter rectify others. Otherwise there is a great fear that instead of Islaah and rectification, he will open a door of his own evil which will be very difficult to shut.

It is a fact that to transform bronze and metal into gold through the process of alchemy is not the work of everyone and neither does everyone posses this knowledge. To learn this art takes a very long time and the first condition is to remain a slave under the expert in this field. How can we then believe that the art of transforming mankind into men in its true sense be possessed by all and sundry?

ا یں مالی است و حال است و ںوں

*"This is just wishful thinking, impossible and madness."*

In order to achieve this, one will have to straighten the shoes of some Allah Wala and adapt his life in conformity with his teachings. Then only will he achieve freedom from the shackles and plots of his nafs and understand its reality.

May Allah ﷻ give us all the ability to practice upon these teachings, and with the dua of everyone else, may the islaah of this sinner also be made. *Aameen.*

**امين امين يارب العلمين والصلوة والسلام على خير خلقه محمدٍ وعلى اله واصحابه اجمين**

**برحمتك ياارحم الراحمين**

## Comprehensive advise by Hadhrat Hakeemul *Ummah* رحمة الله عليه

Hadhrat Hakeemul *Ummah*, Moulana Thanwi رحمة الله عليه writes that nowadays students have this thought in their minds that only after completing their studies will they start practicing on their knowledge. This is an evil whisper of shaytaan, the consequence of which will be that one will never get the *taufeeq* (ability) to practice for the rest of one's life.

Remember, first impressions are lasting impressions. At the time of learning something, one learns that for doing a certain act there is reward or sin, then this has a special effect on one's heart. If one takes advantage of this opportunity and at that time makes an effort to practise on it then this effect remains. Otherwise, it is removed from the heart and is not easily attained thereafter.

Whilst studying, if every encouragement or admonishment found on every page of the Qur'aan and *Hadith* has no effect on your heart, then how can there be any hope that after you leave Madrasah these words will have the desired effect?

When you have initially regarded the message of the Qur'aan and *Hadith* negatively and decided that this isn't a time for *amal* (practice), then O beloved students, don't have hope that on the completion of your studies, what you have studied will have an effect on your hearts and minds thereby effectively shaping your character and actions.

Nowadays, students think that it is permissible for them to do those things that are not permissible for others to do.

**يجوز لطالب العلم ما لا يجوز لغيره**

It is not known which *Hadith* or Aayat or which Imaams fatwa this is. In actual fact it is nothing but the evil of the Nafs.

We accept that while engaged in the pursuit of *Ilm*, it is not appropriate for students to engage in extra nafal or *zikr* or spiritual exercises. This is strictly for those students who are fully engaged in their studies. This

however, does not mean that they should not worry about *halaal* and *haraam*.

Without any hesitation they commit all types of wrongs. They indulge in lies, deceit, backbiting, complaining, pride, jealousy, love for honour and position, showing off, etc. They are not punctual on their salaah and their outward appearance is not in conformity with Shariah. Even worse is the fact that, although the *Asaatidha* are aware of these things, yet they do not reprimand these erroneous students. If the students fail the examinations the *ustaadh*s will mete out thousands of different kinds of punishment to them and if they pass the exams then they don't object to their actions. They continue teaching them without due concern, honour them with a certificate upon completion, whereas by Allah ﷻ the real call of *Ilm* is *amal* (practice). That student who dutifully practices on his *Ilm*, should be regarded as being successful.

The purpose of mentioning this is not that students should not be tested in their work, their understanding, the meanings etc. The reason I'm saying this is that the main objective, which is *amal,* should not be ignored.

How unfortunate it is that a student does not practice on his knowledge. On receiving his certificate, he sits in a position where he lectures to people. What a negative effect it will have on the listeners! They correctly form an opinion that the Ulama say many positive things but their actions belie their utterances.

مشکلے دارم ز دانشمند مجلس باز پرس — توبہ فرمایاں چرا خود توبہ کمتر می کنند

واعظاں کیں جلوہ بر محراب و منبر می کنند — چوں بخلوت می رسند آں کار دیگر میکنند

Then, instead of receiving guidance, they build up courage to leave out *amal*. O honourable and respected people! For the sake of Allah ﷻ, please rectify this condition quickly.

Rasulullah ﷺ said:

"كلكم راع وكلكم مسؤول عن رعيته"

***"Every one of you is a shepherd and every one of you is answerable regarding his flock."***

O respectable *ustaadh*s! You are appointed guides over your students and they are your flock. If you are going to adopt an unconcerned attitude towards their behaviour and actions then do you think you will not be answerable for this? You should keep a check on every condition of all your students. It is not necessary to spy on them. If, through some indication, you become aware of any faults then most definitely, you should reprimand and correct them, especially if the misdemeanour is a weakness in their character. You should also make an effort to make them regular on the *sunan* and *mustahabaat*, over and above the *faraaidh* and *waajibaat* which are fundamental and obligatory.

If students perform only two rakaats Ishraaq and Chaast, wake up at the time of Tahajjud and perform only two rakaats and thereafter busy themselves in studies, if students of *Hadith* engage themselves in the recitation of Durood Shareef instead of engaging in useless talk, then this can only have a positive effect on their *ta'leem*.

If only we can reflect deeply, *Insha Allah,* different methods will automatically manifest themselves in our minds. It is through these blessed ways that the noor of Ibaadah and the pleasure of *zikr* will be created in the students. At the same time there will be no deficiencies in their *ta'leem*.

We must understand that the manner in which sound understanding and the noor of intelligence is attained, is with *taqwa* and *amal*. Without these ingredients it can never be attained. Now, will being cautious in this regard be beneficial to their *Ta'leem* or harmful? I cannot understand why it can be regarded to be harmful. Formal sulook as well as the *zikr* of the Soofiyaa should be excluded. This causes states of ecstacy which will be a distraction from their *Ta'leem*. However, we should select some of the *azkaar* that are mentioned in the *Ahaadith* and be punctual with them. Regular recitation of the Quraan, without missing a day will also be a great boon.

It is inappropriate that students who have a negative attitude are given sanad (certificate) and are given positions of influence despite being unconcerned about their own correct *amal*.

او خویشتن گم ست کرا رہبری کند

*That person who himself is misguided, how can he lead others onto the path*

Repeatedly, Allah ﷾ says regarding the Ulama of the Yahood (Jews)
لو كانوا يعلمون (If only they had knowledge).[1]

We explain this by saying that their actions were contrary to their knowledge, therefore, Allah ﷾ counted them to be among the ignorant, despite them possessing knowledge. Those who read and teach this verse explain it to be a law of *balaaghat.*[2] They don't, however, realise that a Shar'ee *mas'alah* also becomes clear from this verse, i.e. that aalim who's outward condition is in conflict with his inner condition is ignorant in the sight of Allah ﷾. If we look for this explanation in the *Hadith* we will come to know that such an aalim is worse than an ignoramus.

O people! at the time of graduation check whether we are giving a certificate to an Aalim or a person who the shariah regards to be an ignoramus, as stated above.

Ponder over the severity of the matter? The book of Allah ﷾ regards a person to be ignorant and you are calling him an Aalim in front of the world with a lengthy list of praiseworthy titles.

ان هذا الا الاختلاق

*Verily this is merely a fabrication.*

The purpose of this lecture is not for the general public to look down upon and disgrace the Ulama that they do not make *amal*. Rather they should regard them to be like doctors who are not cautious. If he is not careful he

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[1] Here Allah ﷾ refers to them as ignoramuses whereas they were people who possessed knowledge. This is because they could not benefit themselves with their knowledge.
[2] Law of eloquence

will kill himself, but a sick person should do as the doctor has prescribed. If he follows the doctor's prescription definitely he will get cured.

A doctor is worthy of respect in all conditions. In short, an Aalim who does not practice is like a lawyer who works for the government, yet he acts contrary to the law. The action which is opposed to the law will be looked at with disdain. However, because he is acquainted with the law (of the country), it will be good to take his opinion as well. Thus the general public should ask him and then act accordingly.

Not withstanding the above examples, that aalim who shows people the incorrect masaail (laws) or gives a fatwa in conformity to the questioner, due to some personal motive, then one should avoid such an aalim. He is like a deceptive doctor or a misleading lawyer. Infact he is a rogue.

If an aalim, who does not practise how he ought to, shows you the correct masaail, one should listen to him and practice upon it. However, one should not sit in his company. Rather, sit in the company of an aalim who follows the *sunnah* totally so that it will create a desire in your heart for the *Aakhirah* and to make amal. Understand this well.